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EDITORIAL

Giving Thanks Unto God

Psalm 136:1

AT the time of Thanksgiving it may interest us to know that all the noblest peoples in the history of the world have had their formal and set occasions for the giving of thanks.

There is a spirit which we may call the sentimental spirit which proclaims that all of the words and worship of the soul should be spontaneous, should grow out of some action or occasion and that the occasion should be a movable date or of no date at all. Such a spirit tells us that it is impossible to be sincere in our prayers and petitions if we insist on uttering those prayers at given times.

The common way of putting it is this: "Why should I read my Bible, or offer prayers to God, merely because the hour hand of the clock points to a certain figure? Why should I not rather worship God, pray to Him, praise Him, rejoice in His goodness in those times when I feel a special manifestation of that goodness?"

The answer is very brief. It is that unless we have stated and specific times, when we do pray, when we do worship, we shall most likely fall entirely out of the habit of worship and prayer. It is not good sense to think of working our religion in any such way.

The man who goes to church only when he feels like it, who reads his Bible or prays only when his own spirit specially moves him, may, if he is devoutly spiritual, keep up this custom with some degree of regularity,

but the great rank and file of us must have a time set for the things of our lives, or else we procrastinate or in some other way fail to perform those duties whatever they are. No man can run his business by going to his business when he feels like it. No man can write books or sermons or poems if he waits for inspiration to come. He must invite the inspiration to come, as every literary man will testify.

Thus recently Dr. Henry VanDyke has gone on record as saying that many a time he has gone to his study and sat down because the time had come to work, without any knowledge of exactly what he could do at that time. It may take some of the romance away from poetry for us to think of it in this way. We have so long thought the poet goes into a fine frenzy, tears his hair, before he can write his verses. But Dr. VanDyke and others tell us that writing is as much a business as anything else.

The ancient Jews prayed three times a day, —morning, noon and evening; and the modern Christian should set some definite and specific time for praying; for he will find that when he enters his closet for prayer, the spirit of prayer comes over him.

Now this sentimental idea sometimes manifests itself in an unwillingness to observe these set feasts of the Christian world. They say for instance, "Why should we work ourselves up to a spirit of Thanksgiving, or

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Why should we come together one day in every twelve months, and profess to be filled with thanks? Perhaps we are not thankful." Well, if we are not, we ought to be, and that is one reason why we ought to come together. When we hear others speak their thanks, we may be able to remember certain things in our own lives for which we ought to be thankful. We may even be moved actually to give thanks; and what is greater and better, to feel thankful.

OUR text is taken from the liturgy of the ancient Jews. There were certain occasions in the year when the people of Israel sang the antiphonal responses which make up this 136th Psalm. It may have been a bad year. Murrain on the cattle, locusts on the grasses and corn, and other things, may have caused the people to feel it had been unprosperous and unfruitful; but there were things in the history of Israel for which they should give thanks. And despite their temporary hardships, the responsive service wherein the people continually answered in that beautiful refrain "For His mercy endureth forever" would gender the spirit of thankfulness to the God who had protected them in all ages of their national life.

The opening words in this beautiful service summarize the reason why the people should give thanks unto Jehovah. The first thing is that He is *Good*, and His *Mercy* never dies. The two words of particular moment and interest are *Good* and *Mercy*. Israel was to thank Jehovah because He was *Good*.

I wonder if we know what it means to Jewish and Christian peoples that their God always has been and always will be *Good*? We may bring out the contrast very strongly by noting some of the characteristics of the false gods of the heathen around them. Astarte was a great "goddess" amongst the ancient peoples.

Suppose for a moment we could go back to the days of the Jewish national life; suppose we could think of Jehovah as the God of our tribe and Astarte as the god of other tribes. I do not mean to say that the Jewish people ever actually looked upon Jehovah as merely a tribal God, but I say *suppose*, for the sake of better understanding the situation, that we do look upon Jehovah as a tribal Divinity; and suppose, if we can make such a violent supposition, that Astarte is as real and powerful a divinity as Jehovah. The question might arise in our minds,

"Which one will we serve, Jehovah or Astarte?" In fact the prophet on Carmel did ask the Israelites to decide which of two gods, the real and the false, Jehovah and Baal, they would follow. "Choose you this day Whom ye will serve. If Jehovah is God, choose Him, and if Baal be god, then choose him." All other things being equal, then between Jehovah and Astarte, we would inquire into the characters of these two divinities. We would find that

Jehovah is pure. Astarte, even judged by the standards of a vicious and licentious age is *impure*.

Jehovah is *truthful*. One of His attributes is Truth. Astarte is shrewd and is represented as having lied baldly or covertly according as the exigencies of the case demanded.

Jehovah set a premium upon life and forbade people to kill. Astarte set no such premium upon life and often sent her priests forth with sword and with fire to kill and to destroy.

Jehovah is good; but Astarte, or at least Astarte's priests are very bad. We would then, if we had good judgment, prefer the God whose goodness is an outstanding attribute, to the god who has no trace of real goodness in her worship.

NOW when we speak of the goodness of God we need to explain to ourselves precisely what we mean by that word *Good*. Do we mean good in the sense when we say it is a good day, or this is a good little boy, or a good house, or a good man? Now the differing meanings of "good" are all partial. If you say a good horse, you mean a perfectly good horse. That is, a horse sound in every particular. If you say a good man, you are more likely to mean an ethically good man, though sometimes of course the word in business transactions means one who is financially sound. But when we speak of the goodness of God, we mean precise and absolute goodness; that there is no imperfection, no lack of that solid and substantial capacity for meeting all His obligations, which amongst men is typified by financial ability. We mean also that in His moral attributes, in His ethical nature, He is absolutely good. There is nothing that destroys the perfection of His truth, there is nothing that hides the beauty of His purity. Moreover every act and every thought is not only essentially righteous, but also it fits into the perfectly righteous scheme; "He doeth all things

well." And the doing of all these things well, will result in a perfect end, when it is all accomplished. No wonder, then, the Psalmist begins by saying "Give thanks unto Jehovah for he is good."

What would be the result upon the happiness and security of the world if God were not good? We have made one violent supposition, suppose we make another. We will suppose that Jehovah God, does not exist, that the imaginary gods and goddesses of ancient Olympus are the rulers of the world and its inhabitants. Now how would that affect our lives today?

Well, let us see. We believe that modern society is very largely based on the sacredness and the purity of our home ties. Yet Jupiter, supposedly the head god on Olympus, was notorious amongst the ancients as the befouler of human purity. It is not an overstatement. Read the poems of Ovid, of Horace, of Virgil, and instead of finding Jupiter a god morally pure, you will immediately see that if such a spirit as Jupiter were incarnated into man, you would rather introduce into your home where your wife and daughters live, the most degraded and debauched human we have ever seen than to introduce to them this omnipotent rake.

Then there is Mercury. One of the principle attributes of Mercury was his ability to steal. Mercury was the patron saint of all thieves. He was the god to whom they prayed when they were about to be caught, and if they escaped with their booty and lives, they paid tribute to Mercury, just as modern Roman Catholics often give candles to saints or to the Virgin for some supposed miraculous intervention in their behalf.

What kind of an ideal to set up before the girlhood of the world would be the jealous, domineering, cruel, bloody Juno; or, worse still, the beautiful but heartless and sensuous Venus? Even Minerva, (who was probably the highest creation of man in the way of god or goddess, that is, the most nearly free from exaggerated human sin, faults, and failures), even Minerva is in no sense of the word the kind of ideal we would set before womanhood.

NOW to bring all this to a focus, do we not see that the ancient Israelites had a great deal to be thankful for, merely in the fact that God is good; and do we not see what people of modern Christian times and lands have in that one respect, no matter what other temporary needs may have

seemed to go astray. There is not one of us but should give thanks at this season of the year for the fact that our God is *Good*, and that that goodness means purity, truth, justice, mercy, and all the other attributes of our God. We might very profitably spend more time estimating, in so far as we can, what it means to us as individuals that God is good; but suppose we leave this and turn to the other word of our text.

Mercy. All that has been said concerning the goodness of God may be repeated with respect to his mercy, or for that matter of all of His attributes. Thus briefly it can be learned by a study of the priestcraft of all heathen nations, including that of the Greeks and Romans, that they have no mercy. In fact the very word mercy was unknown to a great many of them. But Israel would give thanks to their Lord because of His great mercy, and because that great mercy never failed. It never ceased to operate.

Our Saviour throws a light upon this thought on the occasion when the disciples inquired "How many times shall we forgive our erring brother?" Jesus said, "Not only seven times, but seventy times seven times." Here is the application of the principle of mercy in our dealings with our fellows, and it in itself is but a faint suggestion of the unfailing mercy which God has always shown towards the human race.

How many of us would have borne with the people of ancient Israel, as God bore with them? How many of us would have exercised mercy to generation after generation of flagrant and wicked and wilful sinfulness? How many of us would have continued to show mercy even to so great and supposedly Christian an organization as the church of the Middle Ages? Or how many of us would continue, moment after moment, day after day, year after year, to show mercy to ungrateful and unresponsive humanity? To any individual of the race who sins and sins, and continues to sin?

Yet we know that God's mercy endures through the individual's life, and that as long as the individual lives he may repent and turn to God, and God will abundantly pardon. No earthly king ever felt that way. No human being ever attempted to extend mercy in any such way. Indeed, the Great Governor of the entire universe manifests mercy even down to the gates of death. And we must believe the oft-repeated phrase in this Psalm and the response that rings

through all the Psalms that His mercy, His loving kindness, endureth forever; and that means that it follows us even in the grave.

I don't know what future punishment there is for the finally wicked and unrepentant, but I do know this: that the character of God is warrant for the statement and this text is a warrant for the character and for the statement that whatever punishment is meted out, it will be a punishment given in love and not in anger and therefore a punishment modified by the mercy, by the loving kindness of the eternal God.

As Dr. Warfield used to put it at Princeton: "It is far better even for the sinner who is condemned to punishment, that God is good, far better for him that God is merciful, than if he were to be punished by a deity who is not good and not merciful; for then his punishment would no doubt be ten thousand times greater and harder to bear."

SO while we are thankful for our ordinary everyday blessings, while we are thankful for our strength and health, for our food and raiment, and shelter, for our friends, for our city, for our great country, for our church, for all God has done for us personally as a church and as a nation in this year 1932, while we are thankful for all these things, let us remember that we can include them all by being thankful *for* our God.

I rather imagine that this preposition *for* is a new one in this connection so commonplace is the statement that we should be thankful *to* God. But let us remember that we should be thankful *for* Him, *for* His character, *for* His goodness, *for* His truth, *for* His justice; that we should be thankful *for* His mercy because it endureth forever.—*Robert Hugh Morris, D.D., LL.D.*

C. F. and L. or Rubbers

PLEASE renew my subscription to C. F. and L. I had to wait a little bit to get the money. Mrs. H. said just now, "Dad, you take \$2.00 and get yourself a new pair of rubbers." I told her I could wear the old ones with holes in them; that I would rather send my renewal for C. F. and L. She is good to me about such things. She says I let her do as she pleases about what she wants to get. Please find enclosed check for \$2.00. I hope you will never have to stop publishing this magazine for it means so much to me.—*Rev. W. H. H.*

Missionaries in Need

WE receive many letters from deserving Missionaries in foreign countries who lament the fact that they are unable to continue CHRISTIAN FAITH AND LIFE because of the financial stress. Some wonder if there is not perhaps a fund to supply those who cannot possibly find a way to renew. These letters and pleadings are touching.

There is no such fund (we wish there was) and we, personally, have been sending our magazine to so many Missionaries! Really, we have already gone way beyond our limits.

But surely there are those who, when they know, will be glad to respond to such requests and we are now making these requests known in the hope that those of our friends who find themselves in a position to help these missionaries who so much need the magazine, will respond.

Our last mail brought us a letter from one who has already seen 40 years service in Ceylon who hopes we will find some one who will send him the magazine if we are unable to do it ourselves. We have many such requests—from Missionaries in Africa, Australia, China, India, New Zealand, and other countries.

It would seem other publishers find themselves in the same position we find ourselves. We have a letter from one such who wonders if we do not have a fund to supply two native Missionaries in the Philippines who are deserving, being vouched for by several friends of his.

It costs \$2.35 to send the magazine to one of these Missionaries. We will be glad to advise the recipient who donated the magazine and have him return his thanks direct if desired.

We lay this matter, with prayers, upon your hearts to do as the Spirit may move you!—*Publisher.*

All For Christ

How many times we have sung together: "All to Jesus I surrender, all to Him I freely give," or "Take my life, and let it be consecrated, Lord, to Thee," and when in the spirit of real worship we have thrilled at the deeper meaning of our song. Complete ownership of ourselves by Christ has been the motive which thrilled us: Have we meant it? And, meaning it, have we done our part in the full offering of all to the King of our lives?

This Age in the Perspective of the Ages

IN the Boston Public Library, one of the mural decorations is a canvas portraying Plato discoursing upon "The Eternal Conflict" in philosophy between matter and the spirit. It was the fourth century B.C. when this greatest of the philosophers of Greece pointed out that fundamental intellectual struggle, which, even in his day, was already hoary with years.

Since Plato the basic positions of the contenders in this conflict have changed repeatedly, but the battle itself has continued and has filled the ages. When it has been in the sphere of life, its form has been ideals against sense; when it has been in the field of philosophy, its form has been spirits against matter. When it has been in the field of religion, its form has been faith against unbelief. So under varying forms, but from age to age anew, the battle forever rages.

In this master conflict of the centuries the spirit, the ideal, the believing, have steadily gained ground. Matter, sense and unbelief have had a constantly decreasing influence. The increase of the nobler point of view, however, has not been constant. It resembles rather the incoming of a tide. It has advanced, receded, and advanced again, like the waves of an incoming sea.

The Conflict Impersonated

This conflict of the centuries may be seen in its supreme impersonation when the figure of Jesus Messiah confronted that of Pilate with his Sadducean allies. Pilate impersonates the ultimate cynicism and despair of the materialistic and unbelieving point of view. He expressed it in his exclamatory question, "What is truth?" Jesus impersonates the spiritual, the idealistic, the believing point of view. We can catch it in His definition of eternal life: "This is eternal life, to know Thee, the only true God and Jesus Christ whom Thou has sent;" or again, in that timeless affirmation of His supreme prayer, "Father, I will that all these whom Thou has given me should be with me where I am, that they might behold my glory which Thou has given me, that Thou has loved me before the foundation of the world."

Hardly less vivid than this impersonation is the one which is developed in the struggle between the infant Christian Church and the Roman Empire. That contest must have seemed hopeless indeed. What could a score

of provincials, most of them but poorly educated, do against the might of the organized Empire, armed to the teeth and master of the world? But no matter impossibilities. The Church won. It suffered its way to victory. In three short centuries, the coarse, degrading brute force of the Empire had been overcome by the uplifting strength of the intangible spirit.

The Conflict Constant

How majestic the movement is! Narrowly viewed good has often seemed worsted, but broadly seen it forever advances. The beast empires of paganism came and went, while in their midst frail Israel with its vision of God survived and did its appointed work. Christ came, and Sadducean unbelief crucified Him; but having died, He rose again a thousand fold more potent. Then the Christian faith marched forth, mighty as an army with banners. It became corrupted; it shrank into a system of asceticism; it was overwhelmed by the rising tide of Humanism at the Renaissance. For a time it looked again as if faith had been overborne; as if mere sense and culture had at last displaced its majesties; but after the Renaissance came the Reformation, and the whole face of history was changed and the human race lifted to new heights.

One reads history to no purpose if he supposes there was ever a time when faith was not struggling against unbelief, or when self and sense were not asserting themselves against the spirit.

When the Roman Catholic Church was most corrupt just before the Reformation, Wycliff was then lifting up his voice like a trumpet in England, and Huss was doing the same in Bohemia.

Similarly, two hundred years later when proud Deism was wrecking English faith and despoiling English life, Bishop Joseph Butler was writing his immortal *Analogy of Religion*, and John Wesley was laying the foundation of a new evangelicalism.

A hundred years later Christianity was completely dominant. In Victorian England so general was popular interest in the Christian missionary, Livingstone, that he became in fact the hero of the empire. And yet at that very time when faith was so powerfully ascendant, Herbert Spencer and Thomas

Huxley were centering their powerful attacks upon it.

Similarly in America; when a nation was singing Julia Ward Howe's Christian battle hymn, Robert Ingersoll was travelling through the States and lecturing upon the mistakes of Moses.

So through all the years the conflict has raged. The present is a time when ideals seem to be receding. The decline which has been witnessed within the span of the present adult generation has been so marked that we are tempted to regard it as of unprecedented swiftness and magnitude, but this impression will, however, hardly be borne out by the facts; for it was only twenty years from the climax of paganism's persecution of the Church until Constantine presided over a Christian assembly gathered at Nicaea, and Christianity had become the religion of the Empire.

So, again, there was only a decade between Martin Luther's nailing of the ninety-five theses to the door of the Castle Church at Wittenburg, and the marching of armies in the name of the Reformation and freedom.

Vast changes have repeatedly come with great swiftness. When John Wesley began his ministry the blight of deistic unbelief was upon all England. When he had finished it, fifty years later, Deism was largely extinguished, and faith was again ascendant.

Negative Forces Developed Today

And so, as we have said, like the incoming of a sea, the spirit, the ideal, the believing, have been gaining supremacy clear 'round the circle of the earth. But even during faith's best days the conflict has not rested; while just at present negative forces are powerfully developed, and the positive have been receding.

When the twentieth century came in materialistic evolution was dominant. Psychology at that time was also materialistic. It was the decade of brain tracks.

About the time of the World War, materialism declined; matter seemed to have become less tangible. Then mechanistic philosophy and behavioristic psychology replaced the earlier and balder positions. The form of the assault upon the spirit has thus changed, but its inner principle has not changed.

The first three decades of the twentieth century has been a period of declining ideals. The fine modesty and reserve that characterized sex relations in the nineteenth cen-

tury have given place to a coarse exploitation of the sex instinct.

Similarly the sanctity of the home has been compromised most seriously, and even more daringly challenged.

The observance of Sunday has declined steadily, until today in America the Continental Sabbath obtains only less fully than it does in Europe.

Once again, the political revolutions of the present are dominated by sense and matter, as distinguished from ideals and the spirit, which was the characteristic of the American Revolution of a hundred and sixty years ago.

These are only illustrations; but they indicate the trend of the times. Modernism which has been developed widely in Protestantism since the turn of the century has been little else than an effort to adjust Christian faith to the naturalistic point of view and to the objective preoccupation of current thought and life.

The New Renaissance of the Spirit

But the spiritual, the believing, is not defeated. Its present decline is only a temporary recession before the next advance. The reaction has already started; and the economic crisis through which the world is passing will help it on. The depression was doubtless largely caused by the decline of faith; and that the fruits of unbelief are thus so effective a force against it, is a striking affirmation that the very structure of the universe is against lowered ideals.

We have stressed the outward and neglected the inward. We have put the body above the spirit, science above philosophy and religion. We have almost lost our power of appreciating the significance of worship. We have done these things, and because we have done them, sublimities have become dim and ideals have lost their authority; a crime wave has developed; our institutions are decaying.

This is where the world is; but already the tide has turned. We are standing at the threshold of a Renaissance of the spirit. Modernism with its compromised, mediating point of view, has passed, or is passing. Faith is definitely gaining upon unbelief.

In science itself materialism is discredited; and notwithstanding very many who are teaching in the universities seem to be unaware of the change, the fact of it remains true, nevertheless.

In general thought, as well as in science, men are turning against the degrading theories of their own creation. At least, they are disillusioned, and no longer fascinated with the empty glamour of mere novelty. They mixed a cup as bitter as wormwood, and sang as they drank it just because it was different from the cup of faith. But those decades of shallow song are past. The unbelieving world today knows that it is bankrupt and despairing.

The Hour of the Church

It is time now for the Church of Christ to fare forth with a new and impassioned proclamation of its ageless values. The Christian faith, those old truths outlined in the Apostles' Creed stand securely firm in the stream of history—this is the world's best possession. Men may have mocked old-fashioned ideals; but they are still true in spite of our learned decriers. Truth, virtue, loyalty, modesty, reverence, Godliness, justice, forgiveness, love, constancy,—these are today as they have been ever since Jesus Christ died and rose again, the sure basis of all human happiness, and the only foundation for human progress.

We are waking up; and it is high time we awoke. We are the heirs of the increasing centuries. This great Republic is fruition of millenniums of faith. It is the world's noblest adventure in government. Law issuing from the majority-will of a God-fearing people; government which reserves to the individual a maximum of freedom to work out his own well-being—such institutions are the noblest conceivable practical provisions for ordering human relations. They are the political fruition of Christian liberty and sonship. They are the spirit, the ideal, the believing realized in government.

Yes, it is time for the Church to fare forth to proclaim unreduced its ageless message; and in no respect is this timeliness of the Gospel of Christ more marked than in respect of the faith of immortality. A this-world point of view can offer no solution for the ills of life. Mere equality of material well-being, as visioned by Soviet Russia can no more satisfy the infinite aspirations of the human soul than a single peanut can satisfy the hunger of an elephant. The soul of humanity is unbounded, and nothing short of the measureless wealth of the risen Christ's sure promise of eternal life can meet its need.

Four Ways of Living

There are four ways of living, and no matter how we may seek to deceive ourselves, three of them are empty. We can live in sense appropriation and die when the span of life is finished; but such an approach to life is unworthy of the human soul.

We can live to amass a fortune, and then die at last and leave it. Here at least is some continuity of purpose, some rising above the perishing sensations of the swiftly passing present. It is a broader conception of life, and therefore to a degree nobler; but it is not worthy. Death finally shuts it in as utterly as it does the first. We can feel the futility of this approach to life in that tragic cry and query of Andrew Carnegie addressed to Herbert Spencer: "Oh, why and oh why, and oh why?"

Or again, we can live to achieve position; perhaps in the field of science; perhaps in the field of politics. And as Napoleon said years ago: To achieve position requires that a man to be in some degree worthy, for only those who are worthy can command the respect of their fellows. But such a life has no more of abiding value than the others. It also leads only to the grave.

Certainly it must be evident that all these approaches to life are vain. He who lives in them does not live at all. At last when the journey of such lives is ended nothing remains. One simply falls.

The fourth way of living differs from the others, in that it is infinite. He who lives in relation to the will of God inevitably lives deathlessly. Even without immortality, there would be a certain sublimity in the Christian faith. The mighty purpose for which St. Paul sacrificed has moved on, and the fact that it has continued and increased, in itself, imparts a certain worthiness to his sacrifices. But when to this increasing purpose immortality is added, life becomes infinite. Death disappears. The Christian feels himself to be in fellowship with the Father, and with His Son, Jesus Christ. Life is a timeless glory. Already before he is freed from the limitations of earth the Christian is experiencing something of the majesty of Jesus' sentence, "This is eternal life, to know Thee, the only true God, and Jesus Christ whom Thou has sent."

And so across the ages the conflict between matter and the spirit rages; but decades only belong to matter, while succeeding centuries

are ennobled by the spirit. The present is just one such decade. The noise of its strident voices has for a time confused the heavenly music; but it will pass as again and again such periods have passed before. When it is over we will find that all the while the angel songs were singing even though we could not hear them.

Angels, sing on! your faithful watches keeping;
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

—H. P. S.

The Battle is On

THERE have been periods when the warfare between God's way and man's way is more intense than at other times. We apparently live in one of those periods of hot contention just now. We believe the good are as earnest and devoted today as ever they were, but we believe also the forces of evil are working more intensely, insidiously and successfully today than at any time within the life-time of anyone now living.

One method of attack has been along what are called "intellectual lines." To so many who are, or think they are, scholarly or up-to-date in mind, it is a sign of superiority to scorn the old doctrines. It is astonishing to note how far this goes. With an increasing number, old and tested Christian truths are swept away as worn out. That is "old stuff" is enough to condemn essential doctrines to the ash-heap. Only the new is counted intellectual by some who might not pass the highest tests for intellectual ability. It is a common saying that Christian teaching has lost its grip upon institutions of higher learning.

Christianity has been the promoter of intellectual progress, and many of the mightiest human intellects from the Apostle Paul until now have been devout and orthodox Christians.

Christianity, when kept pure, has promoted the education of youth as has no other influence, but in our time the child has pushed aside the mother. The "smart" has been made supreme over the true. The battle is on between human wisdom and God's revealed truth. Of course, thinking persons will not all think alike. Our minds are finite, and the whole realm of revealed religion is too much for them. We can understand diversity of opinion between those equally erudite and devout. But there is a fundamental

difference between a revealed supernatural religion and one made up largely of human theories, with personal experience of "Christian consciousness," the final arbiter in all questions. For a half century at least the so-called intelligentsia have sided for the latter against the former, and we must recognize this and contend for the faith once delivered or lose the heritage that has come down to us, founded on the teachings of the Apostles and Prophets who spoke God's truth in days that are gone.

—*The Presbyterian.*

Bible Confirmed by Science

FRIENDS of the Bible will be glad to know that Dr. W. Bell Dawson, who ran an exceedingly interesting series of articles in *CHRISTIAN FAITH AND LIFE* last year, has published the same in book form: It appears under the imprint of Marshall, Morgan & Scott, Ltd., 11 & 12 Paternoster Bldg., London; also Edinburgh.

Dr. Dawson's book, which is called *The Bible Confirmed by Science*, has nine chapters as follows:

- I. The Creation.
- II. The Cosmos in Mythology and in Science.
- III. Pantheism, Evolution and Creation.
- IV. Evolution and Fore-thought in Creation.
- V. Nature as Variouslly Regarded.
- VI. Miracles and Law.
- VII. Miracle and Higher Intelligence.
- VIII. Primitive Man and Archaeology.
- IX. The Beginning of the End.

Dr. Dawson is a Gold Medalist in Geology and Natural Science, and a Laureate of the Academy of Science in Paris. He is a devoted Christian who writes constructively of the relation of science and Christian faith. The admirers of Dr. Dawson, and richly informed Christian intellects, will be glad to possess this series of lectures in book form.

—*Editor.*

Having been intimately connected with industrial problems for many years, I am thoroughly convinced that prohibition has increased our national efficiency, has added to the purchasing power of the people, and given us an advantage in our competition in foreign trade.—*Alfred P. Sloan, Jr., President, General Motors.*

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

A Psychologist's Change

A notable article by Professor William McDougall, the well-known psychologist, appeared in the *Golden Book Magazine* for last June. In this article he gives a description of his change of conviction regarding matters of religion. He makes a frank and honest confession. Here is a signal statement:

It may, therefore, be of some general interest if I, who have devoted more than forty years to these sciences (biology and psychology), testify, while still pre-senile, that these prolonged studies have led me to a position more favorable to religion than that from which I set out. They have, in fact, led me from agnosticism to religion. Growing up in the midst of the great evolution controversy, a keen reader of Darwin, Spencer and Huxley, I had reached, while still a mere boy, a thoroughly skeptical and agnostical position. From that position I have very gradually advanced (or, according to the taste of the reader, receded) to a more liberal one. Since this change has been brought about, to the best of my judgment, mainly by my scientific studies, it may be worth while to indicate very concisely the lines of evidence and reflection that seem to have played the chief part.

Reasons for this Change

Then Dr. McDougall gives some reasons for his change of conviction. His first reason is that, in spite of the notable achievements of science, we are surrounded by mystery on every hand. Much lies beyond "the frontiers of science" to challenge thought and analysis. Second, scientific theories are very mutable, so that science cannot afford to be proud, but should be humble and cautious. Our psychologist is also impressed with the fact that man is "a spiritual being." This fact is just as patent and empirical as that man is a psychical and somatic being. How can materialism account for the universal religiousness of the race? Such an outstanding phenomenon must be adequately explained.

Let McDougall State It

He holds that these spiritual capacities "are the highest part or aspect of man." Then he adds:

This truth, that what we call spiritual in man is the highest part of his nature, is reached by a judgment of value. Such judgments are intuitive; unlike the hypotheses of science, their affirmation

cannot be tested, proved or verified by any observation or experiment. Such judgments were thus established long before science began to take shape, and they will stand firm, we may safely say, when most, perhaps all the facts and theories of the science of our day shall have been rejected as false or transformed beyond recognition.

Purpose, Beauty and Poetry

Professor McDougall does not pursue the spiritual propensities of man as far as to find the Christian religion, but treats only of religion in general. His essay is a good *apologia* as far as it goes, namely, that there must be a spiritual realm to answer to the spiritual faculty in man. There is evidence of purpose in the world and in the plans and actions of man, and that fact connotes something far beyond the merely material. Dr. McDougall is especially impressed with beauty in music and poetry. He says:

As with mathematical genius, I say again that it is inconceivable that such musical faculty can be the mere by-product of a naturalistic evolution, of a struggle for life . . . Can any one seriously maintain that the god-like powers of Beethoven or of Shakespeare can be validly conceived as created by a mere struggle for survival?

Who is Educated?

Well, that depends. Some men are educated in one way; others in another way; some for one useful purpose; others for another purpose which is just as useful. Let us illustrate. A parishioner came to his pastor, and said to him: "Pastor, I wish I were as well educated as you are." The minister replied, "Why, sir, you are just as well educated as I am; perhaps even better." "How do you cipher that out?" inquired the parishioner. Said the minister: "You are a first-class carpenter and contractor; you know how to build a house or any other kind of an architectural structure. But I couldn't build a respectable shanty. So if you hold that I am educated in my way, I say that you are educated in your way. I maintain that every man who masters his chosen vocation, if it is a useful and honorable one, is educated in his way. He may not have what is known as academic learning, but he has the kind of knowledge that is worth most to the world. If you were to preach a sermon and I were to build a house, I am thinking your sermon

would be better as sermon than my house would be as a house." "Yes, I see," said the other; "every man for his trade."

The Modernist's Mistake

That the last remark in the foregoing paragraph is true is self-evident. Do you wonder why? It proves that the said Modernist is not well informed. He is not even aware of the many scholarly and thoughtful conservative books that have been coming from the press for many years. Were Drs. Fairbairn, Orr, Cave, Green, Warfield, Hengstenberg, Keil, Girdlestone and Wilson—were they men who did not think? Are Sir William Ramsay, A. H. Sayce, Edouard Naville, W. T. Pilter, F. E. Hamilton, A. H. Finn, M. G. Kyle, J. G. Machen and W. H. Johnson men who do not think? The said Modernist proves by his very excessive claim that he is not as much of a thinker as he thinks he is. So it is with all men who imagine that they have the monopoly on intelligence. Truly educated people do not boast of their superior knowledge.

Two Kinds of Religious People

A radical Modernist, speaking over the radio, averred that there are just two kinds of religious people today—those who stick unthinkingly to the past and those "who think for themselves." The thinkers, of course, are the liberalists; the others are the conservatives! That is what his whole discourse implied. He evidently meant that he was among "thinkers." A good text for a man who talks like that would be Paul's advice "to every man that is among you, not think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom.12:3). It is a mark of the "superiority complex" for a man to rank himself with the "thinkers," while he discredits the thinking power of others. But the "superiority complex" often leads to the "inferiority simplex."

Bad Teaching in a Divinity School

We believe it is best to specify. To pass a general criticism might cast suspicion on the wrong parties. The editor of the *Sunday School Times* tells us about the bad teaching in the Colgate-Rochester Divinity School. He quotes directly from the school's *Bulletin*, issued in November, 1931, a magazine of

168 pages. We shall give a few statements from this *Bulletin* of a school "that is supposed to prepare young men for the ministry":

The limited idea of God in many of the Psalms is a hindrance to their use in modern worship. The ancient Hebrew confined his God to Hebrew territory . . . The national deity had a peculiar relationship to, and prejudice for, the Hebrews. He fought for them against their enemies . . . It is to be hoped that we have outgrown such an idea of God.

Is the Above Statement Correct?

In the statement quoted above we have the old, old idea that the Jehovah of the Old Testament was a "clan god." We wonder how often evangelical scholars have shown that this is not a correct interpretation of the teaching of the Old Testament. In one of our own books (*Contending for the Faith*, issued in 1920), we proved, by many citations, that the Old Testament teaches that Jehovah is the God of the whole universe, and not merely a tribal Deity. While, of course, Israel were His peculiar people, because they were chosen to be the bearers of His redemptive purpose for the whole world, yet He did not thereby resign His sovereignty over the earth and the universe. The Rochester Biblical critics should read the Bible more carefully. If they will go back to Gen.11:9 they will be set right at once: "Therefore was the name of it called Babel; because Jehovah did there confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth." Does that sound as if the Old Testament Jehovah was merely a henotheistic Deity? It was the same Jehovah who said to Abraham, "In thee shall all the families of the earth be blessed" (Gen.12:3). Read this: "Know therefore this day, and lay it to thy heart, that Jehovah He is God in heaven above and upon the earth beneath; there is none else" (Deut.4:39; see also verses 32,35). Yes, the Colgate-Rochester professors would do well to read the Bible more carefully.

What Dr. James Orr Said

Anent the points raised above, it would be well for the radical Biblical critics to read a relevant passage from Dr. James Orr's valuable book, *The Problem of the Old Testament*:

That the religion of Abraham and Moses and other leaders of the nation was at heart the wor-

ship of the one true God, recognized by them to be the Creator, Ruler and Lord in providence of the whole world, we see not the smallest reason to doubt (p. 123) . . . No good ground has been shown for the view that "ethical monotheism" was first introduced by the prophets, beginning with Amos. We have found monotheism already imbedded in the narratives in Genesis . . . So far from monotheism being the creation of the prophets—with perhaps Elijah as a precursor—these prophets without exception found upon and presuppose an older knowledge of the true God (p. 133).

By these statements Dr. Orr proved that he had studied the Bible directly, and to good effect.

Some Grievous Statements

It really is pathetic to note some other statements of the radical order in the said *Bulletin* of the Colgate-Rochester Divinity School. In referring to the Christian Scriptures, it says that they "are the deposit of age-long community experience, and grew up out of the life of the religious community, as the scriptures of other religions did." If that is true, what is there that is unique about the Christian Bible? Then what does it mean when it professes, in hundreds of places, to give a record of special revelations from God? What does it mean when it says that God spoke to Moses on Mount Sinai? Moreover, instead of its growing up out of the religious community life, it often represents the community as apostatizing and wickedly running off to serve other gods, and then God raised up prophets who sternly rebuked the people for their sins. God often punished the community for its sinful departures from Him and His laws. If the statement of the *Bulletin* is true, the Bible falsifies in hundreds of places, because it professes to record special communications from God, and never once intimates that the religion it promotes grew up out of the religious experience of the community. We wonder what the graduates of the said divinity school are going to preach, if they ever have the temerity to step into a Christian pulpit.

Renouncing Orthodoxy

The *Bulletin* above referred to exclaims: "Orthodoxy has had its day." So much the worse for the people who have renounced it! As we have shown before in these columns, the word "orthodoxy" means right thinking (*orthos*, right, and *dokeo*, to think). The opposite of orthodoxy is heterodoxy, which means *other* thinking (*heteros*, other, and

dokeo, to think). So it must mean other than right thinking. So, from the etymological viewpoint, it is not very complimentary to people to call themselves heterodox or for them to renounce orthodoxy. But, looking further into the matter, what does it signify for people to declare themselves opposed to orthodoxy? It means something very serious, namely, that they surrender the plenary inspiration of the Bible, the Biblical account of the creation and the fall, the doctrines of the Trinity, the pre-existence and incarnation of the Son of God, the Deity of Christ, the substitutional atonement, the resurrection of Christ, and the apocalyptic second coming of our Lord. Then, we would ask, what is there left of the Christian system? Nothing but the dead embers of the old rationalism. To destroy orthodoxy would be nothing less than spiritual banditry.

A Criticism of Bruce Barton

People who are charmed and led astray by the piquancy and colloquial style of Bruce Barton should read a searching critique of his books in the *Sunday School Times* for July 30, 1932. If you have not read this copy, it would be well to send for it at once. No doubt a postal card would bring it, but it would be more courteous to enclose five cents. This article shows up many instances in which Mr. Barton sets aside the Biblical record and substitutes his own subjective views. Just take one example among many that might be given. Of the Apostle Paul he says: "The thing for which he would stand was not a creed" (p. 157 in his latest book, *He Upset the World*). What a crude mistake! Instead of denouncing creeds, the apostle stated his creed over and over again—for instance: "By grace are ye saved through faith, and that not of yourselves; it is gift of God; not of works lest any man should boast." Or: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." Again: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." The phrase, "our Lord Jesus Christ," implies a very definite creed.

About the Missing Link

We rather like a smart saying, if it has a basis in truth. In one of our contemporaries we read the following apt saying by that genial Englishman, C. K. Chesterton:

The evolutionists seem to know everything about the missing link, except the fact that it is missing.

Another Utterance Nailed

It really seems that Dr. T. R. Glover is becoming more and more radical in his utterances. Recently he wrote: "I wish ministers would let the Old Testament alone and preach from the New Testament." To this statement the editor of the *Indian Witness* makes the following pertinent reply:

Philip, the evangelist, preached from the Old Testament, and the great Ethiopian Chancellor was converted . . . The Apostle Peter preached from the Old Testament on the day of Pentecost, and three thousand were converted . . . The whole Epistle to the Hebrews is written from the Old Testament, apart from which the epistle is utterly unintelligible. . . Above all, Jesus Christ preached from the Old Testament, setting the hearts of His disciples aglow (Luke 24:25-32). Yet here is a man (Dr. Glover), professing to be a servant of Jesus Christ, and in one cool, brief sentence he censors and virtually contradicts prophets, apostles, and even our Saviour Himself!

A fatal facility for getting wrong have the modernists.

An Unbeliever's Conception of Sin

That unbelief almost always leads to lax moral views can hardly be denied. Many citations from unbelieving writers might be given. There, for example, is Harry Elmer Barnes. Here is a quotation from him given by the *Detroit Free Press*: . . . "there is no such thing as sin, scientifically considered, and hence it disappears into the limbo of forgotten superstitions." The person who is concerned for the future well-being of the human race and of our country cannot help wondering what would be the outcome if all persons were to lose their sense of sin. That surely would open wide the floodgates of vice and crime. It would plunge the race into irreparable ruin.

The Breath of Lives

We are wondering whether there may not be some significance in the use of the plural number in the Hebrew for "the breath of lives" in Gen.2:7. Let us give a literal translation of this important verse: "And Jehovah Elohim fashioned man dust from the ground, and breathed into his nostrils the breath of lives; and man became a living soul." The point we now make is that the plural, "lives" (Heb., *chaiyim*), is used here. May it not mean that man has at least two

kinds of life: his physical life with its necessary instincts, and his mental life with its necessary self-conscious personality. By means of his physical life he is allied with the vegetables and animals around him, and bears much resemblance to them, and is thus vitally related to his natural surroundings. By his psychical life he is a personal being, and is able to have living communion with his Maker. If this is a permissible interpretation, it shows that the inspired writer was led to depict the first generic man as just the kind of a being we know his posterity to be today. We wish that evangelical Hebrew scholars would give this matter some thought.

Why He was Called the Man

Our translation as given above was not quite literal. The definite article "the" is used before the word "man" (Heb., *ha-Adam*). It thus would read, "And Jehovah Elohim fashioned the man dust from the ground . . . and the man became a living soul." In Gen.1:27 ("Let us make man in our image") the word man is not preceded by the article; but in verse 27 it is: "And God created the man in His own image." In the following passages "the" is used before man: Gen.2:8,15,16,18-23,25. The only exception where Adam occurs is in verse 20 where it is said, "But for man there was not found a help meet for him." Here "the" is not used before "man." In verse 23 another word is used for man the second time it occurs: "And the man (*ha-Adam*) said, This is now bone of my bones and flesh of my flesh: she shall be called Woman (*Isshah*), because she was taken out of Man (*Ish*)." We wonder whether the frequent use of the definite article before Adam does not point to the fact that he was a personal self-conscious individual as well as the generic head of the human race. Has any Hebrew scholar an explanation?

The fight of faith is a "good fight" because it is for the best objects; it insures a clean heart, a pure conscience, and God's approval. It is a good fight because God supplies us with weapons. It is a winning fight because the omnipotent Christ takes us into His own keeping, and neither man nor devils can pluck us out of His hand. When the Son of God is conquered we will be conquered, and not before.—*Theodore L. Cuyler, D.D.*

Christian Evidence

BISHOP H. M. DuBOSE, D.D., LL.D.

Christianity and Woman

IN the divine record, woman is testified to as the final and finishing work of creation. This fact places her in an important evidential relation to the Written Word. The creation of woman was a conception of absolute wisdom, was shaped to an absolute ideal, and was approached through details of absolute skill. The creation of all forms of cosmic life and organisms, higher and lower, not only culminated in the appearance of woman; but without woman cosmic life had had no meaning, no outcome of continuity, or ultimate increment in those realizations which we know as history and civilization. Of course, this, on its face, appears to be little more than to repeat the Mosaic record: "This is the generation of Adam in the day that God created him . . . male and female created he them." But the making of woman was an institute in itself, a miracle apart. It was a summing up of nature and life as a harbinger of the impending kingdom. Woman became the channel of human procreation, and of the Incarnation of the Eternal Son. Woman is not a lesser man, an adjunct of human sexuality, nor yet an organic parity of masculinity. The office of woman in life is, indeed, that of equality; but it is also that of the expositive return of creation upon itself. This is not only the exaltation of womanhood; but is also the record and testimony of woman for the ages.

In the light of these considerations, it is but logical to designate woman as a major theme of revelation, which materially increases the evidential value of her relation to the evangel. "The seed of the woman shall bruise the serpent's head," is not only an instant record of the beginning; but is a prophecy of perpetual potency, whose fulfilling is traceable in the light of every day of time. In the Incarnation of Bethlehem, the race found a new and divine paternity; but realized its maternity through the virginity of feminine "Adam." The historic struggle for the recognition of the sexual parity of woman has been but an echo of the per-

sistence of the complementing office and influence of woman in the order of the gospel. This parity and office, once being recognized, a reason therefor is naturally sought, and when found becomes an abiding proof of the divinity of the revealed Scriptures.

The life and separate office of woman have constituted a chief vitality in civilization. In religion, in romance, in chivalry, in diplomacy, and in the "power behind every throne," the will and influence of woman have been the inspiration and motive, though often unobserved and unsuspected. Masculine hearts have often domiciled in feminine breasts, and feminine brains have often developed into masculinity in the laws and literature of the nations. Traditional inferiority has been assessed to woman; and a conventional order of society has enforced this decision, but to a constantly diminishing extent. The equality of man and woman is not a political privilege, doubtfully allowed, but the letter of a divine edict, from which subtends a continually developing revelation.

The advancement of woman during many past centuries, and especially those of the modern era, is the pledge of final glory for the race. The church, the home, the state look to woman for the bringing in of the ideals of faith, purity and patriotism in the unimpaired form of the divine prophecy. Without the emancipation and empowerment of woman, the race can never come into its promised inheritance. The true beatification of woman is not to be sought in a mediaeval dogma; but in the entering of womanhood into the glory of the Madonna consciousness of life and ministry. This was the estate of woman to which the Master referred when he said: "Behold my mother!" It is not any superiority of woman that is thus signalized; but rather, as before explained, her sex individuality, and her parity in the kingdom of life.

If to woman was given the sole glory of channeling the Incarnation, the Incarnation, when revealed, embodied the Man Christ

Jesus; and thus was illuminated the ancient formula: "Male and female created he them." The sexuality of life, which God exalted in the beginning, has had dual recognition in the evangel and in the kingdom of Messiah, of which the evangel is the rule; and in these tokens the truth of the evangel is confirmed. The Mediaeval error which resulted in the dogma of Mariolatry is somewhat understandable from the psychological view point; it came out of a confused notion of this relation of woman to the evangel, with the addition of a fondness of thought brought over from the heathen pantheon. But the adoration of Mary is as impossible to the gospel scheme as is the dogma of the Immaculate Conception or that of the Assumption. The absolutes of revelation were settled in specific terms at the beginning. The office of woman in the Incarnation was one of these absolutes. It does not rest with man to amend the absolute; nor is the proof thereof left to any chance of man's qualification.

THE struggle which has been maintained throughout a long tract of history for the recognition of the rights of woman already has been referred to, and its logical reflex, in a measure, assessed. The moral of this struggle relates directly to both the inward spirit of the race, and to those outward divine ideals set for human perfectionment which are strangely and significantly centered in woman and her ministries. The slowness of the human sense to see, and to act for, the plainest and highest needs of life, both in religion and the social order, is the contradiction of the race. The world has often faced down its own best interests in those issues and crises that should have made the truth self evident. No one of these interests has been more frequently passed by than the debt which society owes to woman.

There was a time when it was not thought proper that woman should have more than the merest rudiments of culture, if, indeed, so much was provided for her. The reasons for this were not found wholly in any particular age chargeable with this abnormality; but also in the traditions which bore upon it. The punitive after-word: "Thy desire shall be to thy husband, and he shall rule over thee," has been strained to the last syllable. This was the result of an over estimate of sexhood and an under estimate of essential humanity. But even in the ages of woman's most pronounced slavery the bonds were

broken and she rose to a prophecy of what was in store for the general sisterhood. Deborah and Simiramis in the realm of rule; Ruth, the Moabitess, Abigail of Mt. Carmel and the great woman of Shunem, in the realm of social assertiveness, represented the call of womanhood out of the world's ancient darkness; while an ever increasing multitude of Christian women acclaim the destiny of the motherhood of the race.

An interesting and, for our present use, profitable discussion, is capable of being developed under the specific terms of woman and education. Education should reach its perfect ideal in the training of woman. Motherhood calls for a wisdom divinely directed and approved. The education of woman especially should be under the inspiration and restraints of religion. True religion is educative; true education is always religious, whether of man or woman. Doubly unfortunate is that culture of woman that is without faith. More than once, in the presence of prevailing modernism, it has been remarked that women are losing their traditional reverence for religion and the claims of the Church. If this be true, the most disparaging possible note of spiritual reaction has been sounded. Let us both pray and hope that the observation is groundless.

It was once held that what the classic races of Greece and Rome meant by education was a drawing out of the inward powers of mind and emotion. This resulted in subjective culture, and particularly dwarfed and restrained the growth of altruism in the Hellenic and Latin consciousness. To the Greeks it made the other nations of the earth Barbarians; to the Romans it made the non-Roman world a field for military exploitation. Its individualism culminated in militarism and materialism. But history, experience and the new consciousness have credited a larger ministry of education to the drawing in process of mental development. "The individual withers, and the world is more and more." Education truly is a drawing out of the ego; but, as man is the microcosm, as against the universe of being about him, the larger world must outflow the lesser, to bring man "in tune with the infinite." Being, experience and education are more from the life without. This is the abundant claim and philosophy of the evangel. Eternal life is the added gift of God to the life of nature. The essential ego, indeed, must be developed and disciplined that the acquisition of knowledge may be accomplished; but the true education

is the taking of the kingdom of life without. The affinity of woman, from the beginning, has been for this kingdom.

With some degree of caution, the idea is advanced that the two above discussed concepts of education, subjective and objective, are represented in character making in the dual "Adamhood" of "male and female," man and woman. The delayed emancipation and empowerment of woman, therefore, may

be due to the fact that her mental and spiritual needs are related to that which lies without the instincts of the race, rather than that which is cribbed within. It was the task of male "Adamhood" to develop and discipline the racial mind and soul; it is the task of woman to draw in upon the race the more evident manifestations of the kingdom of God. Herein her witness is abiding.

Nashville, Tennessee.

Current Scientific Discoveries

PROFESSOR GEORGE MCCREADY PRICE, M.A.

Christian Apologetics

PROF. J. GRESHAM MACHEN, one of the foremost Christian scholars of the world, recently delivered several addresses before the Bible League in London. From the second of these addresses I purpose to quote liberally, as it embodies some ideas that are of vital importance at the present time in showing the need of Christian scholarship for the proper defense of the faith.

"There are, indeed," says Machen, "those who tell us that no defense of the faith is necessary. 'The Bible needs no defense,' say they; 'let us not be forever defending Christianity, but instead let us go forth joyously to propagate Christianity.' But I have observed one curious fact—when men talk thus about propagating Christianity without defending it, the thing that they are propagating is pretty sure not to be Christianity at all. They are propagating an anti-intellectualistic, non-doctrinal Modernism; and the reason why it requires no defense is simply that it is so completely in accord with the current of the age." (*Bible League Quarterly*, July-Sept., 1932; pp.109,110.)

Machen enlarged on this point, and also pointed out that the New Testament is full of argument in defense of the faith. Certainly much of the teaching of Jesus was argumentative in character. And while argument alone will never convert a soul, yet it is often very necessary to dislodge error from the head in order that the Spirit of God may impress vital truth upon the heart. For no honest man will accept a form of religion

that seems to him to be at war with real truth.

"It is," says Machen, "but a narrow view of Christian apologetics that regards the defense of the faith as being useful only in the immediate winning of those who are arguing vigorously on the other side. Rather is it useful most of all in producing an intellectual atmosphere in which the acceptance of the gospel will seem to be something other than an offense against truth. Charles Spurgeon and D. L. Moody, in the latter years of the nineteenth century, were facing a situation entirely different from that which faces evangelists today. They were facing a world in which many people in their youth had been imbued with Christian convictions, and in which public opinion, to a very considerable extent, was in favor of the Christian faith. Today, on the other hand, public opinion, even in England and America, is predominantly opposed to the Christian faith, and the people from their youth are imbued with the notion that Christian convictions are antiquated and absurd. Never was there a stronger call of God than there is today for a vigorous and scholarly defence of the faith."

Dr. Machen does not dwell on the fact that the chief attacks against the Christian religion are today being made in the name of natural science. But this makes it imperative that an effective apologetic for our time must take this scientific aspect into consideration. It must deal fully and effectually with the theory of evolution, and must find a way of handling the science of geology in such a way

as to make this science a means of strengthening the Church's position. And the only effective method of doing this is by means of the Flood theory; the day-period theory and the pre-Adamite theory have both proved to be broken reeds, and the Church's long dependence upon these compromise theories is largely the reason for her weakened condition today. A return to the Flood theory, which was held by Christian apologists and by enlightened scientists quite generally for more than a hundred years, is the only safe program for the Church of our day.

Machen says that the more thoughtful of evangelists are recognizing the need of a modern defence of the faith. "There was a time," he says, "twenty-five or thirty years ago, when the evangelists regarded the work of Christian apologists as either impious or a waste of time. Here are souls to be saved, they said; and professors in theological seminaries insist on confusing their students' minds with a lot of German names, instead of preaching the simple gospel of Christ. But today a different temper prevails. Evangelists, if they be real evangelists, real proclaimers of the unpopular message that the Bible contains, are coming more and more to see that they cannot do without those despised theological professors after all. It is useless to proclaim a gospel that people cannot hold to be true; no amount of emotional appeal can do anything against [what people believe to be] the truth. The question of fact cannot be permanently evaded."

Machen answered several objections to the modern teaching of apologetics, and then proceeded to define the method of apologetics which should be employed. It should be open and above board; and it should be scholarly. Mere denunciation can do little good. He then asks:

"Does it not involve a terrible peril to men's souls to ask them—for example, in their preparation for the ministry—to acquaint themselves with things that are being said against the gospel of Jesus Christ? Would it not be safer to learn only of the truth, without acquainting ourselves with error? We answer, 'Of course it would be safer.' It would be far safer, no doubt, to live in a fool's paradise and close one's eyes to what is going on in the world today, just as it is safer to remain in dugouts rather than to go over the top in some great attack. We save our souls, perhaps, by such tactics, but the Lord's enemies remain in possession of the field. It is a great battle indeed, this

intellectual battle of today; deadly perils await every man who engages in that conflict; but it is the Lord's battle, and He is a Great Captain in the fight."

And yet, when the young minister has properly prepared himself, that is, when he has properly informed himself concerning the great fundamental truths from science, from archaeology, and from history, which tend to support the Christian religion, then he may be ready to meet the enemy on his own ground. He may then be ready to attend skeptical colleges or seminaries, or to read books put out by the enemies of religion. But it is folly to expose one's self to the attacks of the enemies of the Bible, until one has thus prepared himself.

He closed this address with the following:

"Let us, therefore, pray that God will raise up for us today true defenders of the Christian faith. We are living in the midst of a mighty conflict against the Christian religion. The conflict is carried on with intellectual weapons. Whether we like it or not, there are millions upon millions of our fellow-men who reject Christianity for the simple reason that they do not believe Christianity to be true. What is to be done in such a situation?"

"We can learn, at this point, a lesson from the past history of the Church. This is not the first time during the past nineteen hundred years when intellectual objections have been raised against the gospel of Christ. How have those objections been treated? Have they been evaded, or have they been faced? The answer has been writ large in the history of the Church. The objections have been faced. God has raised up, in time of need, not only evangelists to appeal to the multitudes, but also Christian scholars to meet the intellectual attack. So it will be in our day, my friends. The Christian religion flourishes not in the darkness but in the light. Intellectual slothfulness is but a quack remedy for unbelief; the true remedy is consecration of intellectual powers to the service of the Lord Jesus Christ.

"Let us not fear for the result. Many times, in the course of the past nineteen hundred years, men have predicted that in a generation or so the old gospel would be forever forgotten. Yet the gospel has burst forth again, and set the world aflame. So it may be in our age, in God's good time and in His way. Sad indeed are the substitutes for the gospel of Christ. The Church has been beguiled into By-path Meadow, and

is now groaning in the dungeon of Giant Despair. Happy is the man who can point out to such a Church the straight high road

that leads over hill and valley to the City of God."

Berrien Springs, Michigan.

The Church in Europe

The "Godless" and the Task of the Protestant Churches in Europe

PROFESSOR CARL BETZ, D.D.

THE word, Godless, does not describe a new manifestation in the world or for the Church. We find the existence of the godless mentioned already in the book of Genesis, Chap. 6. In this chapter we are also told that godlessness is not so much a false intellectual attitude to God but much rather a wrong moral attitude, that is to say, disobedience against God and His commandments.

There always were Godless persons—the prophets among Israel, like Elijah, contended against them. Many psalms are filled with complaints about them. The Church also knew them—the mediaeval Church as well as the Church of the Reformation. Hence, their existence and presence is nothing new. But new is the united "front" of the godless, free thinkers and enemies of God. New is their strategy, organization and victorious advance against the Church and the people of God. While in the ancient Church it was rather an ignorant paganism which fought against God, the Lord Jesus Christ and His Church, it is today a well informed hatred that leads the enemy against the Christian Church.

Wild revolution against Jesus Christ has taken the place of "honest" warfare in the early Church. No wonder, therefore, that the Christian forces in our day must arouse themselves to meet the attack of the godless; to match the "united front" of the enemy by an united front of the Church is the call of the hour to the people of God.

Does the Church know her enemy? Russian bolshevism represents the united front of the godless against the Christian religion in every form: organized and individual. Russian bolshevism spells organized hatred and attack against the Church and her message. In the realization of its political, social

and economic program bolshevism finds itself blocked by the teachings of the Christian Church.

Bolshevism demands freedom for the shedding of blood; for sexual licentiousness; for theft and robbery; for the destruction of family life. A divine "Thou shalt not" meets at every step the realization of such a program of immorality and godlessness. Wild rebellion and uprising against all divine injunction, is the answer of bolshevism. God is declared dethroned; His altars are overthrown and new altars are erected, upon which stands the image of Man, the visible god, in place of the invisible One, man with his inventions, technical ability, culture and civilization. Man is to be the leader from the house of bondage in which he lived till now—that is to say, from the slavery of religion, capitalism and misery of every form.

How pitiable against this new religion, humanism, is the old Christian religion! Should this outworn and feeble Christian religion stop and block the victorious march of bolshevism and its promises to men? For only bolshevism it is claimed can turn this earth into paradise where there is no more poverty, care and need, where there is universal harmony and contentment, where the golden age has been realized.

But inasmuch as the realization of the bolshevist ideals and program may not be left to mere chance or a law of development it is necessary to wipe out all religion (especially the Christian religion) with all means possible. Whenever and wherever it is possible by *force* (murder of priests or their banishment, closing and destruction of church buildings and monasteries, confiscation of church property and prohibition of all divine

services and religious instruction); especially by means of an all comprehensive propaganda particularly in Russia and Germany; such propaganda to be carried on by means of the press and leaflets, brochures and books, pictures, film and poster, theater, radio and phonograph. There are special theatrical organizations which travel all over Russia and give performances hostile to religion. This propaganda is all the more dangerous because it is so often disguised. Through innumerable channels bolshevist propaganda has found its way into social civic art and literature.

According to the "Five year plan" of the godless for Russia efforts are to be made to close all churches by the first of January 1934. In Germany groups allied with the Russian bolsheviks are vying with one another to get thousands of people to leave the Church and become converts to their irreligious societies and unions. An international society for the propaganda of atheism has been formed, called: the "League of Fighting Godless," which claims to have grown from a membership of 87,000 members in 1926 to 3,500,000 members in 1930. For their paper, *The Godless*, they claim a distribution of 34,000,000 copies for the years 1927-1929. In the first three months of 1930 14,000,000 copies of this paper were distributed according to their statements.

From the foregoing it may not seem an exaggerated statement made by a professor of theology that bolshevism represents the fourth great historical assault against the gospel of Jesus Christ after the previous assaults by the Arabs, Mongols, and Turks. Bolshevism is not merely a form of philosophy or worldview alongside of others; it is much more, namely, a challenge to the Christian religion as to its existence, continuation, fidelity, courage and power. The anti-Christian forces have mobilized with all power and unfurled the banners of the Anti-christ. It means war, not peace; war to a finish.

How is the Church going to meet the challenge of the enemy? There seems to be only one answer. Only Christ and His Word can be her leader. In this Word the Lord has prescribed the strategy for His Church, that is, the order of battle. This strategy cannot be that of the world, secular and carnal. The result of such a strategy would be a war for power, numbers and secular aims.

What then should be the aim for the Church in her warfare forced upon her? This question is important. Should the

Church fight for power and numerical strength? But where did Christ in His Word command His Church to win men for herself? Did He not command: "Make disciples of all nations," i. e. followers of Himself? "Believe in the Lord Jesus Christ, and thou shalt be saved and thy house," was the injunction of Paul to the jailer at Philippi. Paul did not mention the name of the Church to the unbelievers; only the name of Christ he proclaimed to Jews and Gentiles. Christ was his banner and war cry.

But by his preaching Paul led men into the church as a natural result. The Church became to them the house in which they lived; however, that upon which they fed and through which they live is Christ. Hence, to bring men to Christ is to be the aim of the Church in her warfare with the godless. How is this warfare to be conducted? The Scriptures answer that question—namely by defense and attack.

By Defense. In doing this it must be exceedingly reassuring to the believers to remember the promise of Christ to His Church: "the gates of hell shall not prevail against it." In external ways the Church may suffer afflictions and tribulation, but this does not destroy her. The work of defense must essentially be one of help to those who are misguided and in error. To teach those who are misguided, refute slanders, explain difficulties, remove barriers to faith, reveal an understanding of man in his perplexities and distress; all of this, and more, belongs to the nature of defense.

Much has been done and is being done by the Church to prepare her leaders and workers for this task of Apology against the attacks of the enemy. Teaching to know the hostile forces, meet their attacks and compel them to retreat is the purpose of many courses of instruction given under the auspices of the Church. To preach the eternal gospel in a way which the men of this generation understand is the aim of all faithful preachers of the gospel.

Speaking about the task of defense the Church must be conscious of its limitations. Apologetics alone cannot save souls; for it addresses itself largely to the intellect. In matters of the intellect, however, the godless generally have the last word for the simple reason that Christian faith has to do with things that cannot be proved because they belong to another realm, namely the spiritual. This realm deals with things which eye cannot see and ear cannot hear. It would

by no means denote a victory for the Church if in a meeting of communists the opponents were silenced; for although the enemies of the Lord were often silenced by Him, yet they cried on Good Friday, "Crucify Him."

Apologetics can only remove stones out of the way. The attack, however, against the enemy is made by the Word of God, which is the sword of the Spirit. By this sword the intellect is not attacked, but rather the conscience of man. His sinfulness is brought to his consciousness and his guilt before God. The Word of God was given by the Lord to His disciples. With this sword He sends them out. With this sword Paul, Luther and others fought and conquered Satan, the world and the flesh. This sword must be brought forth anew, if the Church is to fulfill her task.

While it may be expedient for the preacher of the Word to know the literature of the enemy and the host of arguments against the faith, it is much more important for him to be thoroughly at home in the Scriptures and learn to know how to wield the Sword of the Spirit. This, however, he must learn under the guidance of the Holy Spirit; no human teacher will be able to teach him that fully. When people come to learn that a preacher had his eyes opened for God through His Word, and has "seen" God, then they will begin to listen. For it is God after whom human hearts yearn and seek. God has entrusted His saving Word to the Church and by means of it He will send salvation to immortal souls.

Hence, all depends on the faithful ministry of the Word. Not great pulpit orators are the demand of the day, with discussion of all possible problems, but plain and simple preachers of the divine Word, who know how to divide the Word and lead men to repentance and faith.

"It is not for you to know the times and seasons which the Father hath put in His own power," says Christ. God alone knows what is in store for His Church whether persecutions or new seasons of grace for the people and the Church.

Many speak of the end of the Christian faith, especially of the end of Protestantism. Christianity faces capitulation is the verdict of others. However, all the cries of triumph of the enemies need not worry us overmuch as long as the Psalmist is right with his triumphant exclamation: "He that sitteth

in the heavens shall laugh; the Lord shall have them in derision." There is certainly no cause for the Church for despondency while the Lord has His enemies in derision.

But this the Church and her servants are to do: to watch and to be faithful that no one lead them astray from the faith once delivered unto the saints. This faith will even today be the victory that overcometh the world and will also prove to be the victory over all the enemies of Christ in our day, whether they be Lenin, or Trotzsky, Marx or Bebel.

We still continue to sing: Glory be to Jesus; All hail the power of Jesus' Name, let angels prostrate fall; bring forth the royal diadem and crown Him Lord of all! . . .

Rochester, New York

Bible Facts

The first Bible ever printed from moveable type was the Latin, in 1450.

The King James or authorized version, was printed in English, in 1611.

The Revised Version was printed in English, in 1884.

The American Revised Version appeared in 1887.

The first Bible printed in America was in the Indian language, in 1663.

The first English Bible printed in America was in 1782.

The Bible contains 3,566,480 letters; 773,693 words; 1,189 chapters; 66 books. By reading three chapters each day and five on Sunday, the Bible can be read through in one year.

The word "and" occurs 46,277 times; the word "reverend" only once. The word "Lord" occurs 1,855 times.

The 37th chapter of Isaiah and the 19th chapter of 2 Kings are almost identical.

The middle verse of the Bible is Psalm 118:8.

Ezra 7:21 contains every letter in the alphabet except the letter "j."

The longest word in the Bible is in Isaiah 8:1—"Maher-Shalal-Hash-Baz."

There are 180 direct quotations from the Old Testament in the New Testament.

The Bible has a sale each year larger than a hundred of the best sellers of fiction combined. Its actual sales amount to over 20,000,000 copies a year.

THE PULPIT

JAMES M. GRAY, D.D.

I. M. HARGETT, D.D.

ELMER ELLSWORTH HELMS, D.D.

MILTON HAROLD NICHOLS, D.D.

WALTER D. BUCHANAN, D.D., LL.D.

CLARENCE EDWARD MACARTNEY, D.D.

REV. CARLTON R. VANHOOK

THOMAS S. BROCK, S.T.D.

The Overflowing Cup

J. H. JOWETT, D.D.

My cup runneth over.—Ps. 23:5.

MY cup runneth over! Such is the measure of the bountiful hospitality of God. There is no leanness or meanness in His feasts. His provision is never scanty. His resources never come short of our necessity. Nor are they just level with our needs, leaving no margin of grace. The Divine Host welcomes His guests to overflowing bounty. "In My Father's house there is bread enough and to spare!" My cup runneth over.

This magnificent fulness dwells in every promise of the Lord, and it gives radiant distinction to all the ministries of His love. I look at my sin. It is the biggest thing I know. It is piled up like some gloomy, barren mountain in the landscape of my life. I can do nothing with it. If I set myself the task of removal, it is like yoking my weakness to the removal of a mountain, spadeful by spadeful, a helpless and a hopeless labor. And nobody else can do anything with my sin. My friends can pity me, but their pity does not redeem. They can ease my outer circumstances, but the ease is not the mother of vital peace. The awful mountain remains, and it mocks the finest resources of human friendship. It is the biggest thing I know, and I stand before it as impotent as a broken reed.

I am like the psalmist; "My strength faileth because of my iniquity." But if the good Lord mercifully draws near to my sin, how then? Then my biggest thing is vanquished by something bigger, even by the wonderful grace of the Most High. "Where sin abounds, grace doth much more abound." It is like some parochial hillock set in the presence of the Himalayas. Nay, that comparison is ill-suited to express the glorious might of the grace of God. I find a better comparison in some sandhill which children have been piling up on the shore throughout a long day; and God's great sea rolls in, wave upon wave, depth beyond depth, and in its majestic advance the hillock crumbles away, and is levelled with the sandy plain. Where the hill

abounded, God's vast sea doth much more abound! Sin finds its master in grace. The big thing can be buried in the bigger thing. And divine grace is the only bigger thing that can ever be found. But the grace is so wonderful and so abounding that our sin is lost in its infinite depths, as an unclean thing can be dropped in mid-Atlantic and buried in the depths of the sea. God's grace does not just measure up to our sin; it rises above it in overmastering grandeur. We are more than conquerors.

And how is it with my common necessities—the care that pinches me, the sorrows that beset me, the lean circumstances which touch and chill me as with fingers of ice? How is it with human grief and pain? They are big things; the only bigger thing is sin. But these are big and far-stretching. They journey with man wherever man travels and wherever he dwells, whether it be among arctic snows or in the burning sun of the tropics. The gloom of sorrow is like the natural darkness, its circuit engirdles the globe. And where is the antidote of human suffering and sorrow? Who has the magic touch which can wipe away bitter tears? Where is the physician, with wines and cordials in his wallet, which can remove the heavy stuff that weighs upon the heart? Where do our doctors of sorrows live, the skilled practitioners who can dispel heartache, and chase away the grief that saps the mind? Who deals in the secret virtue that is the master of sorrow? Who has the bigger thing?

Only Christ has the bigger thing. "Our consolations also abound in Christ." I love the fulness of the word "abound." Christ's consolations are not ministries which may or may not be equal to our griefs; they overtop them like great waters. Earth has no sorrow that heaven cannot heal. There is no grief standing in insolent pride outside and beyond the consolations of grace. Our sorrows may abound, but Christ's consolations more abound. Thus it is that our sorrow is transfigured, and thus it is that "at midnight Paul and Silas, flogged and bleeding, sang praises unto God, and the prisoners heard them." Our Lord's ministries are always abounding. In His grace our cup always runneth over.

A God-Fearing Nation's Strength

DAVID JAMES BURRELL, D.D.

Blessed is the nation whose God is the Lord.—Ps. 33:12.

THE hour of opportunity has come for our country. What possibilities are before us! If only, as a Christian nation, we were to turn our thoughts away from material gain to the service of God and humanity! If only our unexampled prosperity were turned into channels of universal betterment! If only our factories, now employed in the making of munitions of war, were transformed into Bible-houses and Mission-centers in the interest of the Kingdom of the Prince of Peace!

The application is distinctly personal. Any one can generalize; but "if every one would look to his own reformation, how easy it would be to reform the nation." It devolves upon us individually to get right with God. He expects of you and me the fruits of a Christian profession and grateful service in return for numberless blessings lavished upon us. "Usury" is the word employed in the parable of the talents; not merely the legal interest on gifts entrusted with us.

It is not enough to bow down in the morning and again at evening to thank him for the security of our country, the comfort of our homes and the privilege of pursuing our usual avocations in undisturbed peace; our gratitude must express itself in the practical forms of beneficence and devotion; in doing for others and living for the glory of God.

God's Blessing

E. W. CASWELL, D.D.

And I will bless thee and thou shalt be a blessing.—Genesis 12:2.

WHAT an endowment for a life's achievement! God's blessing imparted to a single individual and then transmitted to a people, a nation and the whole world. To be called like Abraham the father of the faithful, the friend of God, walking before Him in perfect obedience. As the Christ of God is to us so we may be to others, a light in the darkness, a pattern of peace, an example of His saving power, a Gospel of glad tidings to men. With God's blessing, worry and fear have surrendered to rest and refuge, while the heart is pillowed upon the promises. To such, enemies become friends, trials transformed into victories, troubles into triumphs. He Who rules the universe has

become our mighty Deliverer. No wonder Jacob exclaimed, "I will not let Thee go except Thou bless me!" What a climax in his life when the angel blessed him there; he became one of a mighty trio, Abraham, Isaac and Jacob, men who have blessed all the ages, making them a benediction to mankind.

Our Lord's blessing is like the fullness of a peaceful river, overflowing all its banks, giving the water of life to a thirsty world. It spreads everywhere in history, art, music and literature. Jesus has been the life of the best culture, the inspiration of the grandest songs, the subject of the finest art, the power of the mightiest reforms, the only revelation of the Father. His voice speaks to all today, "Come unto Me and I will make you a blessing." The Blessor will be your blessing while you sing of the blessed assurance to others and testify with Paul, "I knew a man in Christ; he liveth in me." He will send for me when the day is done and the shadows fall.

The Eternal Son of the Eternal Father

PROFESSOR W. H. T. DAU, D.D.

Luke 10:22

NO one who came with a commission from God to men could ever speak with the authority and the fulness of utterance which is found in Jesus. He has come out of the bosom of the Father to declare the Father to the Father's children. He is the Grand Messenger of God's evangel. He has spoken the last word regarding all that concerns God's relation to us and ours to him. Even then he has not poured forth the full measure of all that may be known of God: our finite intellects could not compass all that. We shall know all when we see him, for we shall be like him. But what he has told us is first-hand information, brought to us straight from the heart of God by the Son of his love.

The second point worthy of note in this text is, that Jesus declares himself the sole agent and plenipotentiary for the transaction of any business that the Father may have with his children, or the children with the Father. God has approached men in this Jesus, who said to Philip: "He that hath seen me hath seen the Father." And by him alone man obtains access to the Father; for he hath said: "No one cometh to the Father but by me."

Current Religious Thought

Christianity's Imperative Duty

C. H. BUCHANAN, D.D.

CHRISTIANITY is by nature a peace-loving religion, and, if possible, she would gladly address herself always to the declaration of the Good News of salvation. This is her one and first obligation, and if let alone, no joy is sweeter than the experience of saving immortal souls. But she has thrust upon her an additional duty which she dare not ignore or try to escape.

Christianity must ever protect and keep pure the gospel which she was commissioned to declare to all the world. As Saint Jude enjoined, she must "contend earnestly for the faith once delivered unto the saints." Christianity recognizes that she is entering upon an era fraught with immensely important issues, hence she is awake to the importance of keeping herself constantly fit. This fitness requires that she keep her jewels bright, her armor on, and her weapons of warfare ever ready. While her chief aim is to do good and would ever be a world-uplifting agency, she has enemies who would becloud her sky and hinder her work.

It is reported of Marcus Dodd that as he grew old he said to a friend: "I do not envy those who will have to fight the battles of Christianity in the twentieth century." But after a pause he added: "Yes, I suppose I do, but it will be a stiff fight." That noble old Scotch polemist saw the militant elements which were entering into the currents of religious thought, and the coming events were already casting the shadows before. The issues born of these agencies confront us today, and Shailer Mathews, being judge, "If these issues are not met now it will be many a day before the evil is overcome."

Because of her impulse to do good and her truth-loving urge, Christianity is duty bound to confront these issues. To do this is not to intermeddle with the affairs of others, but it is to demonstrate her right to existence and her fidelity in the discharge of an imposed duty. Some of the present-day issues may as well be ignored and left to die of neglect; while there are others of such vital interest

that to disregard them would be to imperil Christianity herself. Our blessed Lord foresaw such dangers and put his disciples on their guard when he said: "Let no man deceive you, . . . for there shall arise false prophets, who, if it were possible, shall deceive the very elect." Without doubt we of today have to do with such deceiving, false prophets.

Some Present Religious Dangers

What is the nature of some of the many dangers which menace religion? Are they real or are they only imaginary? Will digging them up be only a waste of precious time, or a clamant duty?

A "heresy-hunter" has of late become a very obnoxious person, but like a good policeman, is both a terror and a necessity. Just this character is much needed in the religious thought of the times. Our desire to be broad-minded and Christlike in our manner of thinking has led us to become entirely too open-minded in our religious views, till unseen evils have crept in to demoralize our theology and weaken our religion, if not to entirely destroy it. So that it becomes a high religious duty to resist all such dangers and prevent much ruin.

Such a position is not to oppose others in their honest endeavor to know and live the Christian religion, and to keep it pure and high. One thing is imperative: the sources of our religion must be safeguarded and her streams kept pure. In non-essentials there can be a wide margin of liberty, but in essentials there must be the strictest accord. In *faith in God and in His Christ*, there must be no wavering or shadow of doubt. It is Christianity's citadel! Here the battle joins and the issue is exceedingly great. Here is a hero's call sublime enough for all. Close up, and charge, ye soldiers of the Cross!

One of the most insidious tendencies of the age is the willingness to tone down the repulsive of the older designations of unbeliefs and relieve them of their offensiveness.

Today men are clothed with a kind of dignity and passing respectability, who a few decades ago were shunned with a mild contempt.

Mr. Huxley in writing the *Life of David Hume* for the *English Men of Letters* series, says: "With the exception of Hume's *History of England*, no Scotchman would touch, much less read one of Hume's books,—they had such a detestation of his skepticism."

One well remembers the odium which was attached to the name of "Ingersoll the infidel." While thousands went to hear his lecture against the Bible,—at \$500 a night,—his name was held by Christians in great reproach. On a train crossing Illinois, Mr. Ingersoll said rather noisily: "I wish some one would tell me one good Christianity has accomplished." A lady sitting in a nearby seat, said: "It kept Bob Ingersoll from being governor of Illinois."

During his later years the name of Tom Paine was uttered with contempt. He was shunned and scorned by the people who passed him on the streets of Philadelphia. The people saw to it that such skeptical characters should not receive their commiseration nor their respect.

The question arises, who are best judges of a man's right to respect, his contemporaries and acquaintances, or those who read of his better qualities when his worst ones have been forgotten? The difference in the two verdicts are often very glaring.

Mr. Bayle, a contemporary of Spinoza, who read all of Spinoza's writings that were printed, held him up to the reading public as "a systematic atheist." Spinoza was, as we know, a pantheist, and present-day writers speak of him as "the God-intoxicated man." It was possible that contemporaries saw only the worst in such men; it is also possible that we see not the natural man, but a fictitious glorification of him as written by some great admirer. In either case prejudice could easily paint the picture.

Men whom our fathers would not hesitate to call "atheists" are presented today as very respectable men. A "fundamentalist lawyer," in speaking on the character of Tom Paine, before the Rationalistic Society of Columbus, Ohio, said: "Paine was not the stinking little atheist that Theodore Roosevelt called him." Now, while we know that the President was a man of intense convictions, we also know that he had a distinguishing mind and could read the characters of men.

Today we have many who seem to boast

that they are atheists, or as they would say, *agnostics*,—which word is a literal rendering of the Greek word for ignorance, meaning "I-do-not-know." These men, while not recognizing the Creator and Sustainer of all things, speak of "a *resident force* in nature, surging all around us, a part of its half-ignoble, half-radiant inspiration, informing its costly struggle" (A. P. Fitch). Of those men who hold such views, old Dr. John McClintock, late president of Drew Theological Seminary, had this to say: "Men who refuse to accept the Christian conception of a personal God and Sustainer of all things, and seek to explain nature by substituting other ideas, are in the view of Christian theology, atheists" (*Cyclopaedia of Theology*, "Atheism").

Akin to this statement is the opinion of Will Durant (for some time lecturer at Columbia University): "Pantheism is merely a subterfuge for atheism." These men were profound scholars and scientists, who should have been able rightly to estimate issues and the opinions of men.

Agnosticism has become more insidious than pantheism, in its power to confuse and capture the minds of men, since it camouflages the real attitude of men on the conception of the existence of God. No man having a deep sense of the divine presence in his own heart would write himself down as an agnostic. To call such an one an "atheist" would give offense, because science has ruled atheism out of order, since atheism denies one of the first axioms of thought,—"every result must have an adequate cause, and that great first Cause we call God."

The Near-Atheist

Akin to the above, and perhaps a more dangerous class because less suspected, is that long list of men who call themselves agnostics, rationalists, liberalists, and freethinkers, or some such high-sounding name. Their position may be explained as follows:

The *agnostic* claims that he does not know God and there is no means by which he can find God out. But the Christian from experience, knows better. *By faith he can find God and spiritually know Him.*

The *rationalist* holds that reason in itself is the all-sufficient and only guide and ultimate standard. He denies the necessity and disputes the fact of a supernatural revelation for the spiritual help and guidance of mankind.

The *liberalist* will not accept the orthodox

creed, which teaches the divinity of the Lord Jesus Christ, while on this belief all Christianity must stand.

The *freethinker* rejects the inspiration and the authority of the sacred Scriptures.

A careful scrutiny will show that underlying each of these beliefs there is a hidden vein of skepticism, and that from which atheism may ultimately grow, and if let to have right-of-way would eventually destroy the kingdom of heaven.

A silent Church on these doctrines is just what their advocates desire, that they may promulgate their pernicious doctrines. When some of us were in school we studied *psychology*, which treated not of (*nous*) the mind, but of (*psuche*) the soul. But since 1879, a "new" psychology has been developed which has neither "soul" nor "consciousness" in it. It is the very cream of rationalism, presuming to say that the mind is the all of man. And this skepticism is taught to our children in well-nigh all of our schools and colleges. The soul is not mentioned in the text books, from beginning to end. If man is only "an animal with an intellect," what better is he than other high up animals, and why should he not be dead to the existence and authority of a God?

The Odium of Atheism

Atheism had deservedly never been popular with right thinking people. It has a negative principle which never builds up but always pulls down. It has ruined every Christian country where its influences have been dominant. The history of France a hundred and fifty years ago, and of Russia today, is proof on this statement.

When Sir Francis Bacon was accused of Atheism he showed his contempt of the doctrine by the eloquent and sarcastic way he defended himself. Said he:

I had rather believe all the "Legend," and the "Talmud" and the "Ancoran" than to believe that this universe is without a mind . . . While the mind of man looketh upon second causes scattered, it may rest in them, and go no further; but when it beholdeth them confederated and linked together, it must fly to Providence and Deity. (*Essay, Atheism.*)

In the *Advancement of Learning* he says:

The philosophers employed in discovering final causes can find no rest but by flying to God of Providence at last. (Chapter IV, last sentence.)

This is the verdict of all science.

Atheism to hold up its head must disregard some very plain facts: Science is against it; history and common sense are

against it; mother love and the religious consciousness of the divine presence are against it. The very stars of heaven fight against it. "The heavens declare the glory of God." Yet in spite of all this opposition, we have the atheism of today boldly protruding itself in our American thought. In New York we have an incorporated society for the promotion of atheism,—to gain legal authority and protection to the *Association for the Advancement of Atheism in America?*—a Communistic effort. This same agency has been discovered flooding our book markets with their prurient writings in novels and magazine articles. They rewrite some of the biography of our American heroes, leaving out best things and adding much that had never before been allowed to be printed. The presumption is that all this is a deliberate effort to break down our Christian civilization, that a Godless one may be set up in its stead,—after the Soviet idea.

A glance at some of the most salable and popular volumes of the day will reveal that every one of the anti-Christian principles listed above are made prominent. Especially is this true of a philosophy which has sold beyond the 60,000 copies that we know of—Durant's *Story of Philosophy*—a book much lauded, and widely read by students and the public alike. It is marvelous to what extent these rationalistic, agnostic principles have been taken up by some of our most prominent writers, and even preachers. Such men may think they are right and may be sincere in their convictions, but surely they have not thought the matter through, nor conceive of the damage such views, if left unchecked, will bring to the kingdom of heaven.

Add to the above the "hypothetic" philosophy with its *determinism* which teaches an automatic progress, lifting human nature up from a "one-cell germ" to the royal dignity of celestial anglehood, and one can readily see what comprises the "stiff fight" the noble old Scotchman saw awaited those who should defend Christianity in the twentieth century.

Yet, that fight must be fought if the Church would continue to exist and accomplish her work. All the trouble which the Church had with the Deists was due simply to rationalism, which denied the manifestation of God to man, either through the holy men of old who wrote as they were moved by the Holy Spirit or by an inwardly felt power today. "Religion is man's own affair," they say, as if God had nothing whatever to do

with its operation in man. Thus such men would reduce religion to the low level of a mere human agency, leaving God out of it altogether. What wonder the Church under such influences lags!

The Naturalist's Position

Writers point out that skeptical scientists always make use of their material agencies to fortify their atheistic arguments. Now, it so happens that many of the material scientists have been known to be atheistic, and we have wondered why. Sir Francis Bacon makes the matter plain. Says he: "Atheism leaves man to sense, to philosophy, to natural piety, to laws and to reputation" (Essay, *Superstition*).

One can readily see that man in denying the existence of a great Power, creator and sustainer of all things, is fatally circumscribed in all his outlook on life. He must handle in his own thought the world in which he lives, and that accounts for the materials he uses in arguing against the existence of God.

They have the same trouble that the "modern scientists" have today. They deal so continually with the visible, material and tangible that they come to think that only the material is real. And since they cannot see the soul or its God in the test tube, they conclude that neither the soul nor God exists. But they forget that there is a realm above the tangible and material where they have no franchise. The spiritual forces of this unseen realm are as real in shaping the life and destiny of mankind as any force known to the material realm. In fact the spiritual forces bear man up and sustain him when all else fails.

But truth to relate, the rationalists or agnostics, have never been able to stabilize and build up a permanent civilization. While they may project a material progress along the lines of a country interlaced with splendid roads, and dotted with elegant mansions, where educated citizens dwell, a satisfied and contented people are yet to be found where there is no religion, with its brotherly spirit and eternal hope. We post in haste over land and sea. We look out at or down on a country smiling in the sunshine of God's bounty; but we with all our rapid travel and means of communication, are growing more and more apart from each other and home-life is vanishing. We need more warm hand-grasps and genial fellowship, such as are found where men recognize each other as the children of one Heavenly Father.

If one wishes to know what frame of mind is the resultant of losing of faith in God and a future life, let him read only Will Durant's confession made in his *Transition* (p.314). Said he:

I tried to believe but I could not, that there is another life after this . . . What a consolation this must be to those who see death! I might have faced the matter more cheerfully had I not known this belief in my childhood days. It had gone from me and nothing had taken its place. I was left empty and desolate. I belonged to the Great Sadness.

This being Durant's doleful confession, what shall we say of the late professor in the same university who says that "such things as the soul, consciousness, God and immortality are merely mistakes of the old psychology."* The same author from which we quote, tells us that:

Some of our ablest psychologists believe that the despair which settles upon average minds... when the consolations of religion and a future life are swept away, is one of the chief causes of four of the most outstanding psychological phenomena of the times: *first* the increase of crime, *second*, the increase of social unrest, *third*, the increase of insanity, and *fourth*, the increase of suicide.†

The Church might think that so long as these causes of social distress do not invade her domains they may be ignored and quietly passed by. But these teachings have invaded our schools and colleges, their virus is printed in the text books our children use, and are handed out as the "new thing," and the pure and clean is referred to as old back-number thought, and their parents are sneered at as being "entirely out of date." These are the conditions which confront the ranks of Christianity today. Shall we cringe like cowards and whine like slaves and allow such teachings to pass as the "faith once delivered to the saints?"

Let every true-hearted Christian answer to the call in defense of his Lord. Infidelity seems not only to have become popular with certain worldly classes, but to have lost its odium with many in better circles, if not in the Church. Yet we all know that it is Christ the Redeemer that makes Christianity. While he was very wise in his sayings, and independent in his thinking, and inspiring in his "doing good for the uplift of humanity," yet the fact remains that it was in his gift of his *Divine Self* for the redemption of mankind that made Christianity and saves men today.

* Wiggam's *New Decalogue of Science*, p. 257, quoting J. B. Watson.

† Ibid, p. 259.

Ingersoll said in one of his lectures:

For the man Jesus I have the profoundest respect, . . . and before him I bow with admiration, yea with tears. But for the system built up around him by men, I have a very different feeling.

Now, what is this but *infidelity*, denying the divine nature of Christ, while adoring him as only a man?

This, today, is the Church's greatest menace, namely, the loss of contempt for those who would deflower and lower the status of our *Divine Lord Christ*. It was *Christ*, God's only Son, that redeemed mankind by his death on the cross. He inspired the Church and still maintains it. Yet this Christ the

agnostic-liberalistic-infidel element would do away with if possible, by fair means or foul.

Note

The foregoing is not the result of professional prejudice or Christian "denseness," as some might think. The books referred to have been closely read, and every fact verified, as far as it is possible for the human mind to test a fact.

But the half of the menacing evil has not been told. The multitudes of evil books, both as science and as history, have been left unnoticed rather than advertise such books.

Richmond, Kentucky.

A Professor's Experience in Christ

ROBERT C. GATES, D.D.

HAVE ye received the Holy Ghost since ye believed?" This question Paul asked certain disciples at Ephesus. Their answer was, "We have not so much as heard whether there be any Holy Ghost." Acts 19:2. How many Christians today are in that state; how many who, even though they have heard, have not yet experienced the presence and power of the Holy Ghost! In all humility this article is written to testify that the Pentecostal experience of holiness is a blessed reality, entirely possible to Christians today, and also as a testimony of praise and gratitude unto God for the gift of the Holy Spirit. "Praise the Lord, oh my soul, and forget not all his benefits." "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." "That which we have seen and heard declare we unto you."

Nine years ago I came to Africa as a missionary. I loved the Lord Jesus Christ and believed in him as my Saviour. I believed "that whosoever believeth in him should not perish, but have everlasting life" and that "there is none other name under heaven given among men, whereby we must be saved." I believed too in God's Holy Spirit as the agency through whom God worked in the souls of men. I thought that Pentecost was a historical experience, fixed in time and place, and limited to the great day of Pentecost as recorded in the second chapter of the Acts of the Apostles. I did not know that God does today as truly baptize his people with the Baptism of the Holy Ghost as he did the Christian believers on that wonderful

occasion. Holiness and sanctification I considered as a state of grace into which a devout Christian might grow, or as a heavenly reward possibly to be attained near the end of a long and pious life. But the Lord in his mercy showed me the error of these views and graciously led me into the experience of a real, vital, present and blessed Baptism by the Holy Ghost.

In the providence of God there came to Old Umtali one of his true witnesses, the Rev. D. Willia Caffray, first woman to be licensed a Local Preacher in the Methodist Episcopal Church. She gave a clear, sincere, fervid, intelligent, and faithful presentation of the truth on holiness and sanctification of heart. Her own devoted, prayerful, and consecrated life was a powerful witness unto that which she testified by word of mouth.

The Lord revealed the sinful nature of my heart. My sins, the utter need of a complete cleansing and filling by the Holy Ghost, and the fruitlessness of my life without such an experience, were made plain. Before the Lord I acknowledged and confessed my sins, some of which were deeply imbedded and of long standing. For three hours in the middle of the night I spoke to God and he spoke to me plainly and clearly. For two days at the altar of the church I sought for forgiveness and for a clean heart through the indwelling of the Holy Ghost.

At the close of the services in the evening of the second day, as I was about to leave the church, victory not yet having been given, Miss Caffray pointed out these verses from

God's Word: 1 John 5:14,15: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him."

The question then was, Is it in accordance with God's will that I should have the Holy Ghost? I believed it was. I also knew that God's Word is true, and that he keeps his promises. Immediately I saw the light, the simplicity of simple faith. I saw that I had only to believe that it was God's will that I should have the Holy Spirit; the rest followed clearly and simply. I did believe that it was God's will, and immediately he gave me the consciousness that I was fully a child of God with the inward dwelling of the Holy Spirit. There was no great feeling nor overflowing emotion, just a quiet confident resting as after a wrestling match. This occurred about 7:40 P. M., on January 30, 1932.

Later in the evening the Lord graciously came in the most wonderful vision. I had taken my Bible to mark those verses which had helped to remove the last barrier to the Spirit's indwelling. God opened the windows of heaven and I beheld God; our Saviour, the Lord Jesus, who appeared in the form of a Lamb; and the Holy Ghost. These three were separate and distinct and yet the three were one. The light was brighter than many suns; the beauty, the glory were indescribable, beyond the power of words to tell. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev.21:22,23. Oh, wonderful love of God, to reveal the Lord Jesus as a Lamb, "the Lamb of God slain from the foundation of the world." "Ye were . . . redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18,19.

Immediately followed an overwhelming sense of God's holy love. Waves of love began sweeping o'er my soul. It seemed as though I were lying on the sand at the edge of the ocean. The water was good and sweet to the taste. I thought, oh, how good this water is, I'll drink a cupful. But the Lord seemed to say, "No, not a cupful only, here is a whole ocean of love." Then God's love swept through and over my soul; wave after wave came flooding in, infinite love, unceas-

ing and limitless. I was overwhelmed with the pure and perfect love of God. The waves of love were all over and about me, and I was lost in wonder, love, and praise. Oh, glory unspeakable, oh, the precious filling of God's overflowing love, oh, joy without measure! God had graciously cleansed my heart and given me the baptism of the Holy Spirit!

Three days later, God graciously filled me with the Holy Spirit. This experience was so definite and so unlike anything I had heard or read about that I marvelled at it then and do so now. It was the experience of union with God. While at the supper table in the town of Umtali, I became conscious of the gradual overshadowing of the presence of the Lord. I left the table and walked outside to the street. The Lord came in his gracious presence and filled my heart. I was in the very presence of God. God was in me and I was in God. God's Spirit witnessed to my sonship, and to my spirit's being in perfect union with God, the Saviour, and the Holy Spirit. Peace, perfect peace, filled and surrounded me.

For about an hour I walked in the midst of the paradise of God. Oh, the calm; oh, the wonderful peace; the depths of joy, the heights of love; oh, heaven come down to earth! "Holy, holy, holy, Lord-God Almighty, heaven and earth are full of thy glory. Glory be to thee, O Lord most high!" In speaking of the effect upon the disciples of the descent of the Holy Spirit at Pentecost, William Arthur says in his *Tongue of Fire*, "They only who have felt such unearthly joy need attempt to conceive the outburst of that burning moment." Today I praise the Lord, the author and perfecter of our faith, and my heart overflows with love and gratitude to the God of love and light.

"Have ye received the Holy Ghost since ye believed?" Acts 19:2. "Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you." Matt.7:7. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." John 14:16,17. "I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever." Psalm 145:1,2.

Old Umtali, Africa.

The Ninety-Seventh Letter, Book Ten, of Pliny

BRUCE M. METZGER

THERE has come to us down through the centuries a letter sent by a Roman proconsul to the Emperor—a letter that reveals exactly what Christians had to endure. Esteemed as almost the only genuine first source of historical information, this letter was written about forty years after the death of Paul. Indeed, the principal reason that it was preserved by the Christians themselves was that it is a clear and unsuspicious evidence of the purity of their doctrines and their lives. Early church fathers frequently appealed to it when accused by their adversaries of practicing sin in the name of Christianity.

The writer was Pliny the younger—his full name being Caius Plinius Cæcilius Secundus. He was appointed to the province of Bithynia as direct representative of Trajan, the Emperor, and while in this position sent Trajan the letter printed below in about the year 112. Just a word about Bithynia. By the will of King Nicomedes (75 B.C.), Bithynia was received as a legacy by the Romans. We have no knowledge of when a church was founded there, since Paul apparently did not go there (Acts 16:7). However, from Peter's first epistle (1:1), we see that, though the missionaries are unknown, it must have been evangelized fairly early.

The main reason back of writing this letter was an inveterate dread of clubs of all kinds, feared by the Emperor as hot-beds of rebellion against the state. Trajan even prohibited the formation of a fire-brigade for this reason. The Romans granted a semblance of freedom of worship, yet they looked with disdain upon any creed that held all other gods as false. Pliny had heard rumors about this new sect in his province and made inquiries as to the nature of their worship. In his letter he describes this worship service to the Emperor, a service quite similar to ours today. One service, held in the early morning because slaves had to be about their work later, seemed harmless to Pliny. But the evening one, a kind of love-feast, was too much like a club and was therefore suppressed.

One particular, among others, about this

new religion, which the Romans could not understand, was the work of the deaconesses (cf. Rom. 16:1,6; and perhaps I Tim. 5:9,10). These women, it is supposed, held the same office as Phoebe, mentioned by Paul, whom he styles deaconess ("servant" A. V.) of the church of Cenchrea. The Romans were very suspicious about their labors, often accusing them of being courtesans of the Christians. However, their duty, as the New Testament both says and intimates, was to tend the poor and sick, and to take charge of other charitable work. It is thought that perhaps they assisted at the ceremony of female baptism. Not only did the mob falsely charge Christians with maintaining unlawful relations with the deaconesses, but even accused them of committing all kinds of abominations; such as drinking the blood of children and assembling at night for drunken carousals.

But the Christians were between two fires. If they openly assembled to worship their Redeemer they would have been molested by unbelieving officials; while should they be secretive, they would be accused of gathering to perpetrate crimes. The Christians in Bithynia chose the latter course.

It appears that these primitive Christians, deeply impressed with the evidence of their holy religion, nobly dared, at all hazard, to render themselves obnoxious to the ancient laws and customs of the state by doing the following: refusing to join in communion with the established worship, assembling themselves without legal authority, and holding their meetings at a suspicious hour of the early morning.

A careful reading of the following letter will reveal many details that fit together into a comely picture of early Christianity.

Caius Plinius to Trajan, the Emperor

I HAVE made it a rule, O Emperor, to refer to you all my doubts: for who is more capable either to spur my hesitation or to correct my ignorance? I have never been at the trials of the Christians, and so I do not know in what way and within what limits it is customary to investigate and to punish them. I have been not a little perplexed

whether any discrimination should be made for age, or whether no distinction is to be made between those of tender years and those who are older. Whether recanting entitles one to pardon or if one who had truly been a Christian should not be benefited when he ceases from that profession: whether the very profession of Christianity, unattended by any criminal act, or only the crimes themselves; inherent in the profession, are punishable; in all these points I am greatly doubtful.

In the meanwhile the method I have observed toward those who have been brought before me as Christians is this¹ (see Glossary): I asked them, "Are you Christians?" If they confessed I asked them again and the third time, adding threats at the same time. And if they still persisted, I ordered them to be immediately punished. For, I was persuaded, whatever the nature of their beliefs, a firm and inflexible obstinacy certainly deserved punishment.² Others possessed with the same infatuation were brought before me, but since they were citizens of Rome,³ I directed that they be sent there.

But this crime is spreading (as is usually the case) while actually under persecution, and several more cases have come to my attention. A letter without any name signed came to me containing a charge against several persons. These, upon examination, denied that they were or ever had been Christians. They repeated after me an invocation to the gods, and offered religious rites with wine and incense before your statue (which, for that purpose, with those of the gods, I had ordered to be brought) and even blasphemed the name of Christ, whereas there is no forcing any who are in very truth Christians into doing any of these things. I thought it right, therefore, to discharge them.

Some among those who were accused by a witness in person, at first confessing themselves Christians, but immediately after denied it;⁴ the rest owned indeed that they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago⁵) renounced that error. They all worshipped your statue and the images of the gods, uttering curses at the same time against the name of Christ. They affirmed that the whole of their guilt, or their error, was that they met on a certain stated day⁶ before it was light and addressed themselves in a form of prayer to Christ, as to some god,⁷ binding themselves by a solemn oath, not for the purposes of any wicked

design, but rather never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up: after which, it was their custom to separate, and then to reassemble in order to eat a harmless meal.⁸ From this custom, however, they desisted after the publication of my edict, by which, according to your commands, I forbade the meeting of any assemblies. In consequence of this declaration, I judged it the more necessary to extort the real truth by putting two female slaves⁹ to the torture, who were said to officiate in their religious functions; but all I was able to discover was that these people were actuated by an absurd and excessive superstition.¹⁰

I deemed it expedient, therefore, to adjourn all further proceedings in order to consult you. For it appears to be a matter worthy of your consideration, more especially as great numbers are involved in the danger of these prosecutions, which have already extended and are still likely to extend to persons of all ranks and ages, and even to both sexes. In fact this contagious superstition is not confined to the cities only, but has spread its infection among the neighboring villages and country.¹¹ Nevertheless, it seems possible to restrain its progress.¹² The temples, at least, which were once almost deserted, begin now to be frequented;¹³ and the sacred assemblies, after a long intermission, are revived. To which I must add, there is again also a general demand for sacrificial animals, which for some time past had met with but few purchasers. From the circumstances just mentioned, it is easy to conjecture what numbers might be reclaimed, if a general pardon were granted to those who shall repent of their error.—*Partly after Monmouth's translation.*

And now a very solemn question testing your allegiance to Christ: What would you have done in the place of an early Bithynian Christian?

Glossary

1. Compare Saul's method, Acts 8:3; 9:1, 13, 21; 22:4; 26:10, 11; I Tim. 1:13. Compare Christ's words. "If they have persecuted Me, they will also persecute you." John 15:20.

2. However, hear not the opinion of men, but God's command, "Be ye steadfast, immovable." I Cor. 15:58.

3. It was one of the privileges of a Roman citizen, secured by the Sempronian law, that he could not be capitally convicted but by the suffrage of the people: which seems to have been still so far in force as to make it necessary to send the persons here mentioned to Rome. Paul was a Roman

citizen through inheritance from his father, also a free citizen. Cf. Acts 22:25-29. Hence Paul's appeal to be sent to Caesar (then Nero) in Acts 25:11.

4. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62.

5. Perhaps a recondite intimation as to the age of the church in Bithynia.

6. No doubt the first day of the week.

7. He is God—"I and My Father are one." John 10:30.

8. This appears to refer to the Lord's Supper.

9. No doubt deaconesses who had duties to their own sex analogous to those of the deacons mentioned in Acts 6:1-4.

10. "The preaching of the cross is to them who perish foolishness, but to us who are saved it is the power of God." 1 Cor. 1:18.

11. Rural folk were very much looked down upon by the urbane Roman.

12. Compare the wisdom in Gamaliel's advice, Acts 5:38, 39.

13. With the innovation of true religion comes a revival of the counterfeit.

Middletown, Pennsylvania.

The Dawning of a Better Day

C. H. BUCHANAN, D.D.

WHILE a correct picture of any age is most difficult to make, yet we dare to say that the indications of a dawning better age are unmistakable and very encouraging. The world has had enough of the dark clouds of human thought and folly. A new day is at hand.

If at the close of the last century one had attempted to make an inventory of the scientific and popular sentiment, he must have concluded with Edward Slosson that, "The tendency of the times was undoubtedly backward and downward." This conclusion could have been sustained by an ample array of facts gathered from life on every hand.

In presenting our views we shall be guided chiefly by the scientists who are supposed to deal with facts and who reach sound conclusions. But of one thing they should be mindful, and that is: there is a spiritual realm above their material world, and the phenomena of this spiritual realm are as real as any facts in any other realm of life. Yet the scientist's material discoveries and conclusions, because of their very novelty and the prestige of science, are hailed with delight, while the steadfast worth of spiritual truth is side-tracked and forgotten. This condition led the public to believe that the drift of thought was entirely away from religion and God.

When Bishop Wilberforce reminded Mr. Huxley that his "scientific" *hypothesis* would if accepted, drive God out of the world, Mr. Huxley got very indignant and said things that were very unbecoming to scientists. But after fifty years of trial what are the results? Why this: while "the old scientists were very devout men" (Mr. Watson), the recent ones were quite different, not a great while since. They adopted a *humanistic* philosophy and

anti-religion became very popular. Prof. Leuba, of Bryn Mawr, by 5,500 questionnaires, found that more than half of the prominent scientists,—teachers in biology, psychology, geology and even in history especially,—had discarded belief in a personal God and in personal immortality. This we remember, was just after the World War, when the war spirit was uppermost in the minds of the people, and the voice of religion was hushed in the secular circles. But, be it remembered that the mind of the Church, that had done her best to alleviate the suffering of bruised and mangled soldiers, and to lessen the curse of war, came out of that cyclone of destruction, not discouraged but with head uplifted and soul on fire, and poured out her millions for the upbuilding of a war-ruined world, and to feed and clothe the hungry and needy. While the skeptical got more skeptical, the religious soul became more pious because of the calamity.

The Changing Times

He is a poor reader of the signs of the times who thinks that the drift of public opinion is always against religion. As Professor William A. Kepner, teacher of biology in the University of Virginia, says:

Times have changed. At the close of the nineteenth century, mechanism prevailed. In biological thought there is a drift away from mechanism. Purposiveness is coming to be recognized. Mind is no longer the chatter of machinery. Life persists and is considered on a par with matter. Life is purposeful and persistent.

This same change can be discovered in the thought of scientists in many countries. Many of the nineteenth century "scientists" were skeptical, if not atheists. In Germany Baer had pushed Hegelism clear over into atheism. The Frenchmen were equally unbe-

lieving. Laplace in his theory of Variation (evolution) told Napoleon that he "had no need of a God;" and Lalande said that he "had swept the heaven for years with his telescope and had not found a God." Ernst Haeckle, (1842-1919) the Darwin of Germany, was an anti-Christian, an atheist, and was considered an able "modern" scientist. Yet the German change came.

As "science" such opinions were very contagious, and did spread rapidly in our open-minded America. But were they to have an undisputed right-of-way in our fair land? Not entirely; for here came John Fiske (1842-1919). Commenting on Lalande's remark about not finding God with his telescope, and Mascott's saying, "There is no thought where there is no phosphorus," Fiske says: "I am inclined to think that these two remarks are the most colossal in their silliness that ever appeared in print." This was Greek meet Greek, scientist against scientist.

Again there was Mr. Huxley who refused to allow men to call him an atheist, yet he was very dictatorial in refusing to believe in immortality. Said he:

It is no use to talk to me about analogies and probabilities. I know what I mean when I say I believe in a mathematical proposition. I will not risk my soul and my hope on weaker convictions.

Yet he would risk his intelligence on a belief that, "religion is born of social conflict of man with his fellows" (Essay, *Natural Science*). Again, he was "Darwin's lion" in the defense of Evolution, in spite of its "many missing links." He could believe in the fiction that "the human family began in a single-cell germ," when there is not a scintilla of positive proof of such a fact.

Mr. Henry Fairfield Osburn as our authority, "The fossil remains of the dawn man indicates a cranial capacity for a brain sufficient to enter any department of Columbia University with its 30,000 students." Huxley could believe in the one-cell origin of man, but not in immortality. "Oh, consistency, thou art a jewel!"

But, what say some other scientists? Sir Arthur Keith thinks that "Man has the seeds of immortality in him, but it is for the race, not the individual." Bertrand Russell who could not believe in anything, is an atheist. Albert Einstein (1879) says: "Neither can I believe that the individual is immortal, though feeble souls may harbor such a thought through fear, or ridiculous egotism."

Remember he is a German Jew in his training, but has his scientific prestige,—a consummate egotist.

The New Trend

AS Professor Kepner said: "Times have changed." To tell why, might be difficult. Sometimes if animals be given rope enough they will hang themselves. Skepticism—atheism—has within its makeup a self-destructive principle. Some of our greatest psychologists are of the opinion that much of the suicide of today comes from the destruction in the minds of the people of their belief in God, and having no spiritual refuge in times of trouble and no consolation, they resort to self-destruction. This is, to say the least, logical, if not wise. Of course such a belief is to misread the findings of science.

Here comes Dr. H. T. Stetson, astronomer at the Ohio Wesleyan college, saying:

To suppose that to accept the latest revelations of science means the decadence of things most worth while, is to misjudge the purpose of scientific endeavor. Science and religion, when rightly considered, give supplementary views to the picture of life, vastly different when looked at from either standpoint alone.

That is when considered as a friend or an enemy to religion.

Dr. Stetson further says;

There seems to be a growing reaction to the materialistic philosophy of a generation ago,—slow but sure. . . . Is it without significance that many of the eminent scientists have been devout followers of religion? Among such men were Roger and Francis Bacon, Galileo, Kepler, Newton, Sir Humphry Davy, Michael Faraday, Kelvin, Pasteur, Sir John Lubbock, Leonardo da Vinci, Agassiz, and countless others.

Seeing this list, Einstein's remark that "feeble souls believe in immortality from fear or ridiculous egotism," is enough to provoke an audible smile because of its "colossal silliness."

In the foregoing company should be included Prof. R. A. Millikan, who took occasion before 2,000 of his fellow scientists, in an address on retiring from the presidency of the American Association for the Advancement of Science to say:

Neither Evolution nor evolutionists, have in general, been atheists, Darwin least of all . . . The great accomplishments of modern science, are experimental finger-prints of the Creator, continually on His job.

For the benefit of the little yelping so-called scientists, forever denying God and making contemptuous flings at the religion

of the Lord Jesus Christ, these words should be written in flaming letters of gold, and displayed on every hand today.

Canon Streeter has this to say:

It is not from the pigmies of the race that we get the persistence of the belief in immortality; nor is it the mark of moral weakness . . . Great men are greater than their arguments. Their insight into the realities of things often transcends what they can justify by logic.

Solomon said: "The souls of the righteous are in the hands of God, and there shall no torment touch them; they are in peace." And recently Mr. Wm. Dodd says: "If we have these longing for immortality, nature (God) put it there, and if He put it there He will certainly satisfy it." Joseph LeConte said: "A belief in God, in a supernatural agency controlling the phenomena around us, is a fundamental basis and condition of all religion. This belief lies in the very nature of man, and is the foundation of reason." Mr. Emerson, in extending his periscope over the history of man, says: "There was never a time when the doctrine of immortality was not held. Wherever the name of man is spoken the doctrine of immortality is announced. It cleaves to his very nature."

Mr. John Fiske grows very eloquent:

Immense regions of existence in every way as real as the regions we know, yet concerning which we have but the slightest conception. The so-called order of nature is only a portion of the total universe. There stretches out beyond our vision, an unseen world of which we have no positive knowledge, yet in relation to that world the true relation of our present world consists.

This Prof. William James thinks is "the meaning of our religion."

Prof. Young thought, "*An undevout astronomer is mad!*"

As Age Comes on, What?

THERE is in man a *spiritual instinct* that is stronger than reason, and often prevails where reason fails. Many a man in the dash and recklessness of youth has taken positions which a calmer age must repudiate. This has been the case with many scientists who were honest, open-minded searchers after truth. It was true of Henry Drummond, and equally true of Mr. G. J. Romanes who in his early life became skeptical, but after maturer thought, retraced his steps, and dying at the age of 48, left a manuscript, afterwards published as *Thoughts of Religion*, in which he tells of his gropings and the joy of recovery.

A most splendid example of this mature

judgment in matters of spiritual belief, is seen in the case of Mr. Thomas A. Edison. It is not to be expected that one who all his life had been obsessed by science would be a guide in religious matters. Yet there is one question which all men must face at some time, that is the immortality of man.

In 1910 Mr. Edison said: "I cannot believe in immortality." That subject was spiritual; he had all his life considered material subjects, the visible, tangible.

In 1926, he said: "The predominant possibilities very greatly favor a belief in immortality of the intellectual soul of man."

In 1931, a short while before his quiet death, he said to his attending physician, in calm reflection and without any excitement: "It is very beautiful over there!"

Such soul progression is in exact line of sane religious thought.

Dr. R. A. Millikan, in his book, *Science and Life*, says:

If there is a man who does not believe, either through the promptings of religion or through the objective evidence which history affords, in a progressive revelation of God to man,—if there is a man who in neither of these ways has come to feel that there is a meaning and purpose in existence, . . . then may I and mine be kept as far as possible from contact with such a man. If the beauty and purpose of this life are all a dream, then let me dream on forever.

Dr. H. D. Curtis, in his *Religion and the Modern Mind*, says:

My individual reason forces me to the conclusion that more facts in this supremely interesting universe are explained by the working hypothesis of the existence of a God than by any other possibility. Therefore, for reasons which appear to me to be scientific and with the willing admission that no knowledge can be final, the postulate of the existence of an omnipotent God seems a necessity.

Dr. David Star Jordan, of Leland Stamford University, says:

The thoughtful mind is becoming increasingly convinced that the majestic machinery of the universe and the perfect fitting of life to the earth on which we rest, are no chance product of clashing atoms. Does this not imply a Godhead infinitely more worthy of obedience and adoration?

Mr. Lincoln's mental drift was significant of thoughtful conviction. He, in his lawyer days, on reading infidel literature, became skeptical. But, on hearing a series of sermons on *Infidelity* by Dr. White, a Springfield divine, he became an orthodox believer in religion, and gave us the example of a President on his knees pleading with Almighty God for victory during the battle of Gettysburg.

Men may hoot at this as a *matter of faith*, but ever Haeckel had to admit that "we are compelled to make use of faith." Frederick Myers says:

Beyond us is still mystery; but it is mystery lit up by a mellow light of infinite hope. Sometimes through the rift of the darkening clouds we see the need and desire of many generations, floating and melting upward into a distant glow, up through the light of transcending long silver rays!

—bringing brilliant distant worlds to view!

Sir John Lubbock, on being satiated on research in the past, said:

It is as true now as in the days of Newton, that the whole ocean lies undiscovered before us. I often wish that some retiring president of the Royal Society of Great Britain would take as the theme of his address, *The Things we do not Know*. Who can say on the verge of what discoveries we are perhaps even now standing?

Such a theme would at least let us look ahead, and not go plunging headlong into a dark and troubled future.

Such purposeful vision would at least let us face about and be ready for a forward march. The world has too long been looking backward, aiming to find the solution of the meaning of life in the fossils of the past. The result has been to shut out the future and to send mankind back to nature and back to barbarism.

Humanism worships the animal in man and forgets to look up and listen to the whisperings of the Almighty Ruler and Guide. Along with this looking backward, has come a distrust of science and scholarship, and a dislike of modern civilization, built on a scientific foundation. People are looking back to a primitive period and not forward to a golden age.

"Back to Nature" has been the theme of poets, romancers and even scholars. Such a theme is very fascinating to the animal nature of man, since it requires no special genius, or high grade of thought. One has but to drift with the tide of his lower nature, to land in the animal Eden.

All this comes of being taught that man is first cousin to the beasts, and has beastly blood tracing his veins. If he be beastly why not get all the animal pleasures to be had in life, though one die like a dog?

Samuel Butler's Dream

MEN woke up to realize that Samuel Butler's nightmare was being realized, that "the machine which man made would rise

up, Spartan like, and make man its slave." Our mechanical forces have gotten ahead of our moral or spiritual forces. Man has mounted a bigger steed that he can control. The slogan "back to nature" is making wicked brutes of mankind. It got the world into the present depression.

This Freudanism was taught in England and its hurtful results were felt there long before it reached America, and Mr. John Stuart Mill took it in hand to oppose its tendency. Said he:

The doctrine that man ought to follow nature is irrational and immoral. It is irrational because all human action whatever consists in altering and all useful action in improving the spontaneous course of nature. It is immoral because one who endeavors to imitate the natural course of things would be universally seen and acknowledged to be the wickedest of men (*Three Essays on Religion*).

At this point Mr. Huxley's views are pertinent. Said he:

The ethical progress of society depends not on imitating the cosmic process (following nature) but in combatting it . . . The history of civilization details the steps by which man has succeeded in building up an artificial world within the cosmos (*Romanes Lecture*).

It is evident that these men both saw the tendency of their pet evolution philosophy to reverse the upward trend and to turn the wheels of progress backward morally, and to protect the philosophy they must throw the strength of the opposition against it. But, when so great a wave is once started among the unthinking, common people, its onrush is not to be stayed by a mere sentence in an essay, nor by a line in a magazine article on criticism. That *humanistic* fad went across the Atlantic, and to other countries to trouble their times.

The Brightening Sky

It is human to want the better, and the world has grown weary of glorifying the animal in man, and is coming to look for the gentleman and lady possible to us all. There is a reaction against the retrograde tendencies which have ruled in the public mind for a quarter of a century, against which religion has raised her voice unceasingly. Evidences of a change for the better are seen on every hand. Humanity grows weary of useless follies, which are often very costly. Women have begun to discard stilt-heel shoes, which were always extremely nonsensical. They have also become satisfied with a useless display of their person, and have discarded their extremely short skirts

with the accompanying display of the lower limbs. Men are no longer attracted by such lack of modesty. Even Germany has recently passed a nation-wide law forbidding the nude in their women. The loss of modesty is found to be women's greatest curse. To be "hard boiled" is savagery.

The world has also gotten tired of jazz, which in music was a weak imitation of negro music and time in singing. In the colored people, as an expression of their natural talent, it was pardonable, but in civilized people it was a reflection of a childhood race, a singing downward where the noble gift of music is naturally uplifting. The world is getting weary of suicide, seeing that it is the result of a degrading sentiment, or the result of a mis-spent life, and is extremely cowardly. It leaves the weak and innocent women and children the burden of disgrace and ultimate hardships. We have also gotten weary of foolish philosophies. Prof. McDougall bewails the day thus: "*When shall we be free from the nightmare of necessity?*"—painting an "involuntary progress," rolling us on up to angelhood, perhaps.

Yes, we have gotten awake to the perils of a Godless progress. Mr. Edison said: "God will not let us advance much farther till we shall catch up spiritually." He was not a preacher. Think of the horrors of the next war, should there ever be another; and of twenty-six million automobiles driven by drunken drivers! Such possible horrors confront us.

The scientists got weary of the exaggerated "conflict between science and religion," so a "joint statement" was prepared by Prof. R. A. Millikan and signed by forty-six learned scientists, ministers and men of business,—the signers divided equally between the three professions. That joint statement in part is as follows:

We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as antagonistic and irreconcilable domains of thought . . . In fact they supplement rather than displace or oppose each other.

The purpose of science is to develop, without prejudice or preconceptions of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the conscience, the ideals, and the aspirations of the mind. Each of these two activities represent the deep and vital functions of the soul of man, and both are necessary to the life, progress, and happiness of the human race.

It is a sublime conception of God which is furnished by science, and one that is wholly consonant with religion, when it represents Him

as revealing Himself through the ages, . . . culminating in man with his spiritual nature and all his Godlike powers—*Sermons of a Chemist*, p. 240, 244, ff.

Thus far this statement has a joyful ring of truth on the position of science and religion. In full the "joint statement" leans a little too far over towards a mechanistic conception of the process of nature. But who does not rejoice in such a statement as indicative of the dawning new age!

Yes, the very darkness of the recent times would intimate the "hour just before day," and that belief cheers and uplifts us as does no other belief.

Neitzsche, in the darkness of his atheism, said: "God is dead!" We who are cheered by scientific findings, feel that every triumph of science is but a finger-print of God still on his job in the world all around us.

Yes, God will be found by every one who with faith will look for him, and His spirit fills and thrills us as does no other phenomena in life, and we wake up to find that "God was in this place and I knew it not!"

Richmond, Kentucky.

Prayer

You can pray for any need—for lengthened life, as Hezekiah did; for help, as Daniel did; for light, as Bartimeus did; for mercy, as David did; for rain, as Elijah did; for a son, as Hannah did; for grace, as Paul did. You can pray, too, anywhere—in the deep, like Jonah; on the sea or house-top, like Peter; on your bed, like Hezekiah; in the mountain, like Jesus; in the wilderness, like Hagar; in the street, like Jairus; in a cave, like David; on the cross, like the dying thief. You can pray, too, anyhow—short, as Peter and the publican did; long, like Moses at the consecration of the Tabernacle, or Solomon at the dedication of the Temple.

You can pray in silence, as Hannah did in the Temple; in your secret thoughts, as Nehemiah did before Darius; or aloud, as did the Syro-Phœnician woman; in tears, as Magdalene did; in groans or songs as David did. You can pray any time—in the morning as David did; at noon as Daniel did; at midnight as Silas did; in childhood, as Samuel did; in youth, as Timothy did; in manhood, as the centurion did; in age, as Simeon did; in sickness, as Job did; or in death, like Jacob and the dying Christ.—*J. J. Wray, D.D.*

Back to Genesis

We take the liberty to print a letter sent from London to the *Wall Street Journal* by Thomas F. Woodlock. It appeared in its issue of September 28. We feel it will interest our readers. The Journal editor chose to add this sub-head:

If Scientists go on recanting, they may restore "Soul" to their vocabulary. "Gifts" overwhelm us.

THE British Association for the Advancement of Science is a moderately venerable centenarian whose annual meeting is one of the events of the British year, and whose "Presidential address" is the great feature of the meeting. Just as the Lord Mayor's Guild-hall banquet on November 9 is always the occasion of an important address on public affairs by the head of the country's government, so the Presidential address to the British Association is commonly looked to for a comprehensive pronouncement on the latest word of Science. The incumbent of that office is invariably a distinguished "scientist" and he is expected to have something really important to say. Many extremely notable addresses have been made on these occasions and the roll of "past presidents" contains the names of Britain's best.

This year Sir Alfred Ewing, who boasted of being the oldest President ever elected by the Association (77 years), delivered an address that has attracted a great deal of attention. It was largely devoted to the "mystery of matter" but concluded, as the *London Times* said, "on a note of grave concern."

To those whose memories (as does this writer's) stretch back a good many decades, this address illustrates in a most striking manner the utter revolution in scientific thinking that has occurred in the past two generations, and the tremendous change of mood that has accompanied that revolution. Ferrero once characterized the 19th century as the century which thought it knew everything and in fact knew nothing. One has but to contrast Sir Alfred Ewing's speech of 1932 with that of his predecessor, John Tyndall, in 1874 to realize how profound a truth lies in the Italian historian's remark.

Tyndall's Belfast address marked the high tide of victorian "materialism." In it was the famous phrase in which the speaker discerned in "matter" the promise and potency of all "terrestrial life," and it is perhaps fair to describe the entire speech as an official

"canonization" of Lucretius as the infallible pontiff of science. Those were the days when Huxley and Tyndall between them had virtually silenced opposition and criticism, and when materialistic Monism, with its gospel of uninterrupted "progress" as the fixed destiny of mankind, had imposed its creed upon the victorian age.

In vivid contrast comes Sir Arthur Ewing two generations later, with a very different story as to "matter" and a very different mood as to mankind. Gone forever are the Lucretian atoms with their infinite "promise and potency" and we now confront new and most mysterious "ultimates," to which we have given names, but of whose nature we know nothing.

As for unlimited automatic "progress" as a consequence of "science," this is what John Tyndall's successor has to say:

"Beyond question many of these gifts are benefits to man, making life fuller, wider, healthier, richer in comforts and interests, and in such happiness as material things can promote. But we are acutely aware that the engineer's gifts have been and may be grievously abused. In some there is potential tragedy as well as present burden. Man was ethically unprepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of Nature has been put into his hands before he knows how to command himself. . . .

"Some may envisage a distant Utopia in which there will be perfect adjustment of labor and the fruits of labor, a fair spreading of employment and of wages and of all the commodities that machines produce. Even so the question will remain, How is man to spend the leisure he has won by handing over nearly all his burden to an untiring mechanical slave? Dare he hope for such spiritual betterment as will qualify him to use it well? God grant he may strive for that and attain it. It is only by seeking he will find. I cannot think that man is destined to atrophy and cease through cultivating what after all is one of his most Godlike faculties—the creative ingenuity of the engineer."

An Era of Scientific Recantation

The last generation has marked for "Science" a time of almost uninterrupted recan-

tation. So far has this gone that Sir James Jeans (in the third chapter of *This Mysterious Universe*) has gone back to *Genesis* for a "complete and accurate" statement of the first creative act, and another scientist of the day has declared that "free will" has its place in the cosmos. The very word "creation" has crept back into scientific terminology! And "Science" has, it seems, rediscovered some-

thing which, perhaps, before long, some President of the British Association may find courage to call by the name of "soul!" William Lyon Phelps was apparently not so far wrong when he said that the essential difference between a work of art and a work of science was that the work of art remained "true." All this should much amuse our "New Humanists."

The Hope of the Gospel of Christ

EVANGELIST J. T. LARSEN

CHRISt in you the hope of glory." This was Paul's expression of the hope the Gospel of Christ gives. The Gospel of Christ is a Gospel of salvation, of power, of love, of grace, of deliverance, of peace, of good cheer, of victory, of righteousness, and eternal life.

It is last of all a Gospel of hope. So many discouraged and hopeless souls today all about us. They need to look to Christ as their hope and provider. Christ's Gospel gives hope here and now. His death for our sins and resurrection gives hope for forgiveness, peace, joy, and eternal life. Christ's Gospel gives hope beyond the grave. It assures us of meeting loved ones again, of eternal reunion, and of friendship forever. It gives us hope of an end of sin and wickedness, and end of struggle, and end of weariness in labors, and an end of sickness and sorrows of this life.

What is life without hope? "Hope deferred maketh the heart sick." Hope overlooks the trials here and banishes future fears. Hope rejoices against the impossible, the hardships, the oppressions of this evil day. Hope is God's Spirit whispering of eternal reward and blessings at the end of the King's highway. Hope does not give way to foolish fears and misgivings, but hope rejoices against trials and the evil day. "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Hope's realization is much greater than the hope itself. Heaven will be better than we ever dreamed. Rewards will be sweeter than we imagined. Glory with God will be more magnificent than we ever could conceive. His Gospel gives every believing soul his sure hope.

This is a Gospel that lives up to its reputation of good news, good hope, and good objectives.

It is a saving Gospel, a satisfying, sanctifying, restoring, and redemptive Gospel for all men of all classes.

God is the author, Christ the source and center, and the Spirit is the inspiring power within the Gospel message and messenger.

Hope with a gentle persuasion,
Whispers her comforting word—
Wait till the darkness is over,
Wait till the tempest is done,
Hope for the sunshine tomorrow,
After the shower is gone.

Whispering hope, oh, how welcome thy voice,
Making my heart in its sorrow rejoice.

Minneapolis

Blindness of Unbelief

Unbelief is blind to ten thousand facts and evidences all around it. It does not see because it does not try to see. One is pretty apt to see what one wants to see. "I have been in India for many a year, and I never saw a native Christian the whole time." So spoke a colonel on board a steamer going to Bombay. Afterward the same colonel was telling of his hunting experience, and said that thirty tigers had fallen to his rifle. "Did I understand you to say thirty, colonel?" asked the missionary at the table. "Yes, sir, thirty," replied the officer. "Well, now, that is strange," said the missionary, "I have been in India twenty-five years, and I never saw a wild live tiger all the while." "Very likely not, sir," said the colonel, "but that is because you did not look for them." "Perhaps it is so," admitted the missionary, "but was not that the reason you never saw a native convert?"

For Your Scrap Book

REVEREND A. WALLACE COPPER, B.A.

William Wordsworth*

IN some works the facts explain the art. In other works no events appear to explain them. Wordsworth belongs to this latter type.

There are two Wordsworths. There were two even when he lived. A real and a legendary Wordsworth. It is the legendary Wordsworth that has persisted in the public mind. The two Wordsworths were man and mask, not youth and age, energy and decay. They were reality and myth!

Sir Walter Scott said that the eyes of Burns were the finest he ever saw. Hazlitt said of the eyes of Wordsworth that they were neither beautiful nor even profound but, "I never beheld eyes that looked so inspired. They were like fires half burning, half smouldering. One might imagine Ezekiel or Isaiah to have had such eyes."

The personality of Virgil, Lucretius, Chaucer, Dryden, Milton need not concern us because their poetry is happily free from it. But the poetry of Wordsworth, as indeed in Shakespeare, is heavily charged with this personal quality. In Shakespeare we are baffled by the lack of personal knowledge, but in Wordsworth are facts abundant.

In the autumn of 1828 John Stewart Mill, at the age of twenty-two, was overworked, depressed and in a mood of utter despair. In this mood he read a collection of Wordsworth's poems with no expectation of relief from them. He was surprised for he found more than relief; he found restoration. In his autobiography he writes,

They seemed to be the very culture of the feelings which I was in quest of. In them I seemed to draw from a source of inward joy, of sympathetic and imaginative pleasure which could be shared in by all human beings.

Matthew Arnold wrote,

The Wordsworthians are apt to praise him for the wrong thing and to lay far too much stress upon what they call his philosophy. His poetry is the reality. His philosophy the illusion.

But can we appreciate the poetry while we reject the philosophy? Wordsworth stands

with Goethe in that his philosophy is a projection of his personal psychology. It has no history beyond his own terminology. It takes much of its terminology and some of its ideas from the English empirical school of philosophy, but only so much as the poet chooses. It is impossible to dismiss the philosophy of Wordsworth in the manner suggested by Arnold, because in practice it is impossible to say where the philosophy ends and the poetry begins.

However, Arnold made a brave attempt to save the poetry by overthrowing the philosophy. He did it with such skill that to this day we might say the Wordsworth that survives is Arnold's Wordsworth.

In his "Prelude" he reminds us nature played a part in developing his thoughts, exercising an active influence in the formation of his soul. He said,

Unconscious intercourse with beauty
Old as creation, drinking in a pure
Organic pleasure from the silver wreaths of curling mist.

Wordsworth was a poet and a supreme poet for a limited period of ten years. This period does not emerge gradually out of his youth or adolescence. It begins almost suddenly at the age of twenty-seven; it comes to an end just as suddenly at the age of thirty-seven. How can we explain the origin and sustaining cause of this brilliant phase? Wordsworth could not explain it himself.

How often we read Wordsworth, Shelley, Keats, these names, grouped together as the trinity of English romanticism. We forget Wordsworth belonged to an earlier generation. He was twenty-two when Shelley was born and twenty-five when Keats was born. Wordsworth belongs to the eighteenth century in a real sense. Shelley and Keats were children of the new age.

Until the year 1789 the imagination of Wordsworth seemed to be asleep. It needed a revolution to awake it. On July 14, 1789, the revolution occurred. The Bastille fell. The University was in ferment, but he was not carried away by the enthusiasm. His natural reserve held him in check. The French Revo-

* Wordsworth by Herbert Read.

lution had an indirect influence on his life. It induced him to go to the Alps, and on his way he went through France. When he returned to the University he neglected his mathematics for Italian poets and *The Rights of Man*, by Rousseau, and books by Erasmus Darwin. By the year 1790 he was a convinced deist which was an eighteenth century euphemism for atheist. He then abandoned his hope of becoming a minister.

In *Tuftern Abbey* he wrote of nature:

And I have felt
A presence that disturbs one with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting sun
And the round ocean, and the living air,
And the blue sky, and in the mind of man.

This philosophy is not merely mystical enthusiasm; it is objective, based on a psychological theory, the most empirical of its day. It is realistic. It is not strictly pantheistic as nature is not worshipped as an entity. This philosophy is humanism's greatest exaltation of the mind of man. It is no wonder Blake found it blasphemous; for Wordsworth so elevates the human mind that he leaves no room for a personal God. To him conscience and the supreme law of an impersonal intelligence are sole arbiters. Wordsworth's poetry is the highest expression of a scientific humanism the world has yet seen.

The objection to humanism is it necessarily assumes this very infinitude of the human mind which inspired Wordsworth. That is an immense assumption. There is nothing in the history of humanity to justify such a belief. Everywhere we have evidence of mankind's finiteness and limitation. Our choice can only be between an extreme scepticism and an uncompromising supernaturalism. Either we are the sport of chance or the children of God. Wordsworth confessed this was his difficulty. He tried to make a compromise between these two positions but was not successful. That is why his whole philosophy glares with an inherent inconsistency.

It can be said, however, he was a worker. In the diary of Dorothy his sister, we read, "William worked at 'The Ruined Cottage' and made himself very ill." Again we read "William worked at 'The Pedlar' all the morning. He kept the dinner waiting till four o'clock."

Wordsworth has no dramatic sense because he is his own hero and his destiny of

the world he contemplates and feels at one with. Hazlitt once remarked that had Wordsworth lived in any other period of the world, he would never have been known. He regarded him as a "pure emanation of the spirit of the age."

Science

SCIENCE is dependent for its very life upon the good motives of mankind. The germ theory may be used as an instrument of health or murder. It has been used for both purposes. A telescope can be used to reveal the wonders of the starry deep or as Alfred Noyes in *Watchers of the Sky* imagines Italian senators using the telescope of Galileo. They turned it on the port and saw the ships far out from the harbor. They shouted:

This glass will give us a great advantage
In time of war.

Then the poet writes,

O God of love
Even amidst their wonder at thy world,
Dazed with new beauty, gifted with new powers,
These old men dreamed of blood.

Elizabeth Browning wrote, "It takes a soul to move a body; it takes a high-soul man to move the masses, even to a cleaner sty."

In a European Museum there is a brick from Ancient Babylon and on it is the print of a dog's foot, set there while the clay was still plastic. But beneath the print of the dog's foot going deeper is the print of the king's seal.

John Ruskin in *Modern Painters* said, "The greatest thing a human soul ever does in this world is to see something and tell what he saw in a plain way."

Values Contrasted

Robert Burdette bids us remember that the good things in the world are always cheapest. Spring water costs less than whisky; a box of cigars will buy two or three Bibles; a state election costs more than a revival of religion; you can sleep in church every Sabbath morning for nothing, but a nap in a Pullman car costs you \$2 every time; the circus takes fifty cents, and the theater a dollar, but the missionary box is grateful for a penny; the race horse scoops in \$2,000 the first day, while the church bazaar lasts a week, works twenty-five or thirty of the best women in America nearly to death, and comes out \$40 in debt.

Young People's Department

REVEREND HAROLD JOHN OCKENGA, B.A.

Topic for November 13

Does Evolution Account for Facts?

The Theory and the Bible

Scripture: Gen. 1:26, 27

AS to the beginning of man, the Christian says that he was created, whereas the evolutionist says that he was developed from forces resident in matter. Our text says that he was created in the image of God and was given dominion over all things. What is this image of God? Does it make for a qualitative difference from the other beings in the universe? If there is no difference in quality then man is a mere speck in a tremendous universe and is simply a chance production in the development of forces in the world. But if he is in quality like the God who made that universe then it is an easy thing to see that all of the stars, the sun and the moon, and nature itself were created for the supreme end of serving man that there might be day and night, spring and fall, summer and winter for his enjoyment.

Man Created—Not Evolved

Man was created like God in his moral nature. Because of this he has a kindred feeling toward God in his sense of justice, and of law, and of mercy, and of love, and of holiness, and of evil.

The second likeness of this image is in regard to sovereignty. God created man to have domination over all things. What a statement that is! The glorious thing about the creation of man in the likeness of God's sovereignty was that it gave him the privilege of development, that he should conquer and gain dominion, and that he be the sovereign of all creation.

The image of God received by man in the creation was a personal image. As God is a Person capable of responsible action, of volitional movement, and of intellectual endeavor, so also is man. His personality was like God's. Truly, he received a body which God did not possess, but the body is not man's likeness to God. The likeness rests in his personality. What glorious communion there must have been between such a creation and the creator in the time before the fall.

Man's Image Obscured—Not Reverting to Type

It is the common thought of the evolutionary moralist that the present state of man is a condition in which his activity is governed partially by environment, partially by heredity, and partially by the brute nature that is within him. To this brute nature he ascribes the outcroppings of lust, of criminality, of what we call sin, and of the uncouth phases of the civilized race. For him an emphasis upon culture and education is the solution of all problems. Not so with the Christian and with the Bible. (Read Mark 7:21; Rom. 5:17.) According to the Bible all humanity is connected with Adam in his fall from the high estate in

which he was created. This makes possible his acceptance of Christ as his representative in obedience.

The fall of man is amply witnessed to in the world. The evidences of the fall are many. Man is reaching, feeling, and groping, for something he knows not what. This phase of his life has been shown in the religions of the world one after another, which have built up rituals and beliefs to restore unto him the sense of security and of attainment that was his before the fall. There is that hope in the heart of a man for immortality. There is that seeking for the knowledge that if a soul die it will live again. It is simply the reach back toward the garden contact with the eternal "I Am" of existence.

The effects of sin are terrible. Though sickness itself is not the immediate result of our own doings, it is the effect of the fall of man, and of the curse placed upon him. Isaiah, the prophet, compared humanity to a troubled sea. See it as the green and murky waters become fouled with the dregs of the world and lash up in their fury the dirt and mire and filth. Then observe the human race with its murder, its kidnapping, its cruelty, the lurid light of lust that lurks in a sly eye, the hatred that acts as a dagger hanging between fellow beings, the envy and malice that lead to all types of crime, rising and falling, causing sorrow and heartache and all the other sins of humanity which manifest the fall.

The fall is the only explanation of phenomena today. Why should men, though taught and led to think otherwise, still revert to the atrocities of war? Why should individuals, though possessing a knowledge of the former conviction of hundreds still yield to political graft? Evolution cannot explain this. It is simply the wilful disobedience to the knowledge of the best which is due to the fall.

Man's Image Restored—Not Developing

The evolutionists tell us that man's destiny is far off in the future when he shall have evolved high social standards and spiritual power in himself. We learn from them that physical evolution has ceased, but social and spiritual has not. In this light some crises of civilization mean very little, and some reversion to the brute on the part of an individual should not be startling. Not so with the Christian view. For the Christian such things are tragedies, revealing the continued entrance of sin into the world and the failure to accept the only remedy.

The remedy provided for the obscured image of God for the Christian is the revealed image of God in Christ. The evolutionary theory cannot appreciate the true significance of Christ. For them He is only an example of one who reached a tremendous height in the evolutionary process, and they never explain how that example happened two thousand years ago. Evolutionary thinkers need no Saviour from sin. Since the sin of Adam and the results of that sin were not imputed unto

them they need no second Adam to save them from the effects of that sin. But the Christian realizes that as the condemnation came by one, so the justification to life shall come by one. For the evolutionist the law may be changed to suit the changing desires of society. But for the Christian the law is eternal, and what is sin in one generation is sin in every generation. The evolutionist thinks that what is called sin, but in reality is the vestigial remains of the brute, is inevitable in its manifestation. But the Christian considers sin as a dreadful failure for which he is responsible before God and society. Christians receive from Christ the second Adam power to triumph over sin.

Through the first Adam the glorious image of God was lost, and was obscured. But through the second Adam, Jesus Christ, that image is restored to its fullness. Physically, we are all united to the first Adam; spiritually, those who believe are united to the second Adam. For them the image of God is restored in its ethical and moral meaning now. They understand the meaning of justice and law, of mercy and of love, and they have changed the life of the world as the restoration of the image of God. But the full restoration will come in the future when the second Adam shall return from heaven to institute the times of restitution of all things and to establish the new paradise (1 John 3:2).

Today we need to be created afresh by the insertion of the supernatural power of God into the affairs of man. We need to be made new creatures in Christ Jesus that we may be saved from our sin. On the basis of evolution that is hopeless and impossible, but on the basis of Christianity, through the cry, "God be merciful to me a sinner," the hand of God will be inserted afresh in the affairs of man, and we will be made over. And through the New Creation alone will we bear the image of God.

Topic for November 20

Mixed Marriages

Scripture: Gen. 6:1-8

MUCH time is given to courtship and marriage. The most primary instinct besides that of hunger and thirst is that of sex. Close beside the desire for the preservation of life, stands the desire for the propagation of life. A novel or a drama without reference to these serious problems becomes quite stale and uninteresting.

The stories of great romances are common property. We all remember Helen of Troy and Agamemnon made famous through the writings of Homer, and the Monk Abelard with Heloise, and how Abelard went to another country attempting to drown his love in books and in pious acts, but the one vision always before him was that of his beloved Heloise. Without the pure romance of a man for a woman whom he had only seen a few times and had never met and who became the wife of another man, we would never have had that great literary structure called the "Divina Comedia" by Dante. Dante vowed that because of his love for Beatrice he would write that which had never before been written of any woman. And so we follow him, led through Hell by Virgil, through the shades of chastisement in purgatory until he arrives at the entrance of Paradise, where he exchanges his renowned guide for the Beatific vision of the woman he loved—Beatrice—who then conducted him through celestial glory.

Marriage—A God-instituted Order

"Be fruitful and multiply and replenish the earth." This command is called a blessing, but the blessing was turned by men through abuse and perversion to a curse. How often it happens that through the fulfillment of a command depraved mankind turns to sin. That created ordinance had certain distinctive teachings connected with it. Man was created male and female. In this relationship rests the unity of the race and upon it the indispensable condition of the continuance of the race. Having made man for woman and woman for man, Marriage was instituted as an ennobling influence to both, powerfully contributing to the complete life of mankind. We are distinctly told that it was not good for man to be alone.

There are several interesting facts about marriage. One is that it is essentially monogamous as instituted. It was between one man and one woman. All of the other forms of marriage that have grown up through the lust of man and the defection from the high estate of man do not fulfill the main requirements of marriage. Evils always attend them. God has seen fit to make the posterity of the human race almost equally divided between males and females with a little preponderance in the favor of the male due to the dangers faced by him in carrying the brunt of the preservation of the species. Both nature and revelation require monogamy. This relation must also be permanent. When shall difficulties and discipling processes are allowed to make for the separation of man and wife, morals both in the home and nation are imperiled.

Mixed Marriages—The Violation of God's Order

Our text reads that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. The simple fact was that the godly line of Seth who had served and followed the Lord became more interested in the daughters of the ungodly line of Cain. These sons of Seth were at least professors of religion. They called upon the name of the Lord and were called by that name. The first denomination was called "The Sons of God." But now the members of this denomination began to intermingle by marriage with those who were strangers to God, who were profane, and who were wicked.

Why is it that the idea is so general that it is a disgrace to be single? Paul lays down the law that a Christian is only at liberty to marry in the Lord, and if this is not possible then it is far better to remain single than to allow a sinful and non-Christian marriage. Especially today, ought the ideal of a single and a useful life be held before Christian women who feel the temptation to tragically unite their lives to unbelievers because of the fictitious idea that it is a disgrace to be single.

A mixed marriage is a marriage of a Christian with a non-Christian. There are degrees of agreement, and we do not legislate nor preach that one must be in perfect agreement before marriage. All of the evangelical Protestant denominations are in agreement about the great truths of Christianity, and intermarriage in such a group is perfectly Scriptural. However, an understanding ought to be reached as to which denomination the couple shall turn for its allegiance.

Resulting Confusion—The Punishment of God

One can expect no other than that an alliance made between individuals who are inherently different and incompatible as to moral character and desire will bring restlessness, disappointment and discord. The illusion of temporary love may delude some into the belief that they will escape the consequences, but reason and religion says that whatsoever a man soweth shall he also reap.

The primary effects of mixed marriages are two-fold. (1) They affect the character of an individual. By constant contact one becomes contaminated by the spirit and life of an evil person. Constant temptations to a worldly life follow. Communion with God and the development of the spiritual life is hindered. (2) A mixed marriage affects happiness. No Christian can be satisfied and happy in his service of God while living in disobedience. A disturbed conscience is the most unsettling thing in life, and the little indulgences will surely disturb the conscience. Bitterness and disillusionment often become the portion of one who allows an infatuation to carry him into marriage. The mixed marriage has a baneful effect upon the training of children.

Those who practice or sanction mixed marriages find an immediate punishment in chastisement from God. The home life to which they look forward with such anticipation is divided. Sorrow, heartache, discord, and quarrel makes an almost unbearable existence. Marriage is endured, rather than enjoyed by such. The church is abandoned by both or else the firmer one attends his church alone, and the one phase of life that ought to have so much in common really becomes a separating point. This, of course, has its effect upon the church itself.

Topic for November 27

Who is the Holy Spirit?

Scripture: John 14:16, 17; 16:7-15

THE Holy Spirit is a Person. It is quite important that we use the personal pronoun "He" when referring to the Third Person of the Trinity, rather than the neuter pronoun "it." To many people the Holy Spirit is merely the power of Christ working in the world, an influence of the teaching of Christ upon men, an atmosphere that gathers itself about a group of Christian people, or a force that seems to convince and compel others to recognize the value of the Christian ethical practice in life. This may be the continuing spirit of Christ in the world, but this is by no means the Holy Spirit.

The Personality of the Spirit

The Scriptures distinctly state that He is a person (John 14:16; 16:7).

(a) *As a Person He Speaks.* All of the powers of a personality are ascribed to the Holy Spirit. He speaks. Jesus said that He should not speak of Himself, but whatsoever He should hear, that shall He speak. Jesus meant that the Holy Spirit would only speak to men about the things of God—those of redemption. This was truly fulfilled in the New Testament, and we find that the Holy Ghost said unto the church at Antioch, "Separate me Barnabas and Paul unto the work to which I have called them." It is possible for men to be in

close enough fellowship with God to be spoken to by the Holy Spirit. I do not say that one will always understand the things that he is impressed to do when he is spoken to by the Holy Spirit, and he must be quite sure that such guidance does not violate the fundamental laws of his reason. If one thinks he is guided to live in idleness, he breaks the Scriptural law. If he thinks he is guided to hate, he likewise breaks a law, and if he feels that he is guided to expose himself unnecessarily to danger or to afflict his body through asceticism he violates a law of his reason. The only way to be sure that the Holy Spirit is speaking to one instead of Satan is to be firmly grounded in the Word of God.

(b) *As a Person He is Grieved.* The Holy Spirit is grieved. Paul admonishes us to "grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." It is an easy thing to grieve the Holy Spirit. When one rejects his leading for his own will or for the advice of others he necessarily will grieve the Holy Spirit. The practice of sin, when one has been quite sure that the action is wrong because he has been spoken to by this inner voice, is the grieving of the Spirit of God. Another act of grievance might be the indulgence in some act quite delightful to one's senses, but which he has felt is wrong. Under this category might conceivably come almost every possible pleasure of the body or mind. The essence of these acts of grievance is that self is put before the will of the Holy Spirit. It is a lack of consecration and surrender, a lack of love for the Holy Spirit who is God. Paul says that continual practice of this will quench the Spirit, that is, will utterly stifle His influence in one's life till he no longer hears Him speaking unto him. Moses said that the Spirit of God does not always strive with men, and that when the sons of God disobeyed His leading by marrying the beautiful daughters of men, that He withdrew Himself from them, and judgment came.

(c) *As a Person He Wills.* The Holy Spirit wills. Paul says that the gifts of the Spirit consisting of faith, healing, miracle working, and prophecy are due to the Will of the Holy Spirit, who divides the work of the ministry and of the church into every man severally as He will. There are many who would like to have the gift of faith or of prophecy, but who seek the gift rather than the Giver. They desire the blessing, rather than the Blessor, and in so doing they miss the source of power, and the contact point with deity. These people have all received the Holy Spirit into their lives when they were born again. But not always does the Holy Spirit receive full control of them.

The Deity of Holy Spirit

(a) *He is a member of the Trinity.* A rational explanation of the Trinity is impossible, but a rational description is possible. There is nothing in the doctrine of the Trinity that contradicts our reason, but there is much that transcends our reason. Jesus was a Person with the nature of God and the nature of man in Him. God is a Person without the nature of man. The Holy Spirit is also a Person who is purely God. Personality is not contingent upon body. Jesus took a body unto Himself, but He was a person before that time. Thus the Bible and the Church have considered the Holy Spirit as equal to God and the

Father and God the Son. This is clear from the language used concerning the Three in One in the Scripture. One beautiful characteristic of the Trinity is the constant glorifying of one another. The Holy Spirit always speaks of Jesus Christ. Jesus Himself said that the Spirit should not speak of Himself, but that He should testify of the Christ. And God the Father continually witnesses in power, both to the Son and to the Spirit. It was the Father who did the works of Christ in the form of miracles and in the Resurrection while on earth. It is the Father who performs through the Holy Spirit the works of salvation which are constantly being done throughout this church age. They witness one to the other.

(b) *He has the Attributes of God.* The Holy Spirit is God in all of His attributes. Everything that is postulated of God in the Bible is postulated of the Holy Spirit. The Spirit is *eternal*. The writer of the Book of Hebrews says that Christ offered Himself without spot unto God through the eternal spirit, that is, the Holy Spirit. He was from everlasting to everlasting. The Spirit is *omniscient*. The Spirit is *omnipresent*, that is, like God, He is everywhere at the same time; He is not limited by space, and whether we conceive of space as something in reality, as in the mind or as the relation between objects, it has no bearing upon the Holy Spirit. He is everywhere (Ps. 139:7). This may help some individuals to understand how God can give attention to the prayers of all men at one time.

Peter said to Ananias when he presented only part of the price of his land, "Thou hast not lied unto man but unto God . . . why hath Satan filled thine heart to lie to the Holy Ghost?" It was the Holy Spirit who told Ananias to do as Barnabas had done with his property, probably that Ananias like Barnabas might be of great influence in the Early Church.

(c) *He has the Name of God.* When Jesus, after His resurrection, commanded His disciples to go into all the world and preach the Gospel, He told them to baptize men "in the name of the Father, of the Son, and of the Holy Spirit."

The Holy Spirit becomes God in man. Dwelling in the heart of the believer he enables him to walk with God. One wonders how it was that Enoch walked with God. He did it by having God walk with him. God was abiding in his life. We read that faith in God is the gift of the Holy Spirit, and the man who has great faith has a mark of walking with God. We read also that the Holy Spirit makes clear to us the teachings of God so that the man who knows about God must be walking in the fullness of the Spirit. We are told by Paul that we are transformed from glory into glory into the image of God by the Holy Spirit which means that the man who is God-like or godly must be the man who is filled with the Holy Spirit. It is through Him alone that God lives in men.

The Presence of the Holy Spirit in the World Today

The presence of the Holy Spirit, both as a Person and as God in the world today, is clearly revealed in the Bible. He came after the ascension of Christ. Christ had to go unto the Father before the Holy Spirit could come. The ascension marked the dispensational change in the dealings of God with man.

Necessarily Christ's work on earth had to terminate because Christianity was to be founded upon an event which was the death and the resurrection of Christ. Hence He told His disciples that in the new dispensation the Holy Spirit, who was not with them in the bodily presence of Christ, and in the essence of Christ's personality would be in them forever. The influence of the Holy Spirit is universal. Everywhere He teaches men about Christ and leads men to Christ. Father, Son and Spirit. The Trinity is in one's heart when he has accepted Christ as his Saviour through the Holy Spirit.

It is quite possible that the only one that we shall ever behold in the Trinity will be the incarnate Son of God, whom we shall be like in our resurrected bodies. The presence of the Holy Spirit in the world is proved to us by His witness in our hearts.

Topic for December 4

What is the Work of the Holy Spirit?

Scripture: John 14:16, 17; 16:7-15

WHAT Jesus initiated among men by His presence with them, the Holy Spirit continues today. There was no break in the continuity of redemption. Jesus surrendered His office to his successor. We often wonder what would happen if Jesus would come today. Well, One who is equal with Jesus and who is God is here. The only difference is that men reject Him. In the days of Jesus, the Jews rejected Him and claimed God as their Father, sending Jesus to the Cross, when in reality God was with them in Jesus, as He said, "If ye were of God then would ye love me, for I proceedeth out and came from God."

Today we hearken back with beautiful phrases and services to Jesus and say we are of Jesus, when the Holy Spirit is in the world, and by neglecting Him we reject Him. Is it any wonder that God has not accomplished the redemption of the world?

He Reproves of Sin

Jesus outlined the work of the Holy Spirit. The first and most important work of the Holy Spirit is to reprove mankind of sin (read John 16:8-11) in the form of *unbelief*. This is an interesting fact in the light of successful evangelistic preaching. The great evangelists of the world have emphasized the work and presence of the Holy Spirit, both in their preaching and their praying. The greatest sin in the world is the sin of the rejection of Christ, and it is with this sin that the Holy Spirit deals. There are seasons when the Holy Spirit ceases to strive with some men, and when that line is once crossed it is impossible for a man ever to become a Christian, for he will no longer have the desire. The witness of a believing Christian who preaches the gospel and the witness of the Holy Spirit is sufficient to convict a man of sin and to convince him that he should accept Christ as his Saviour. This is the key to evangelistic endeavor.

He Reproves of Righteousness

Unbelievers will be shown that their righteousness and their moral acts are insufficient for salvation. In themselves these acts are good, but when considered as meritorious for salvation they are as

filthy rags. For the believers the reproof shall consist of chastisement in the Spirit. A woman afflicted with great illness said to me, "The Lord must love me exceedingly for He has afflicted me so greatly." The Bible does say, "Whom the Lord loveth he chasteneth." This chastening often is permitted of God for the perfecting of the human personality in the graces of the spirit, such as patience, long suffering, meekness, and love. It is the Holy Spirit who transforms us into the image of Christ by His constant dealing in our lives. He attempts to make us like Christ through the sanctifying process that we might come to the perfect man, unto the fullness of the measure of the stature of Christ. His work included the giving of victory to Christians over the sins that so easily beset them.

He Convinces of Judgment

For unbelievers that judgment may mean the final and terrible judgment of the Lord at the last day, or it may mean that they shall be judged in this life with a portion of hell, which is a foretaste of the future. For believers judgment means the power of discernment that we might know the difference between right and wrong, that we might be able to know what is true and what is false in the many winds of doctrines that blow about us.

Some people say glibly, "Judge not that ye be judged," forgetting that the Spirit of God has come into the world for judgment. The qualification of this is that the spiritual person who judges must be willing to be judged according to the same measuring rod.

He Illumines and Reveals Christ

Someone tells the story of the visit made by an individual to a friend. While waiting he was ushered into a garden and told by the servant to make himself at home. He wandered about the

garden considering its points of beauty when suddenly he was joined by his friend. "Have you seen the tablet to the memory of the engineer who planned this garden?" And he answered, "No, I have been over the entire garden but did not see that." Then his friend took him to the side wall and pushed aside the ivy which covered the bronze tablet to the engineer.

There was a similar event that took place in another garden long ago, when Mary stood talking to the gardener on the Resurrection Morn. She said, "Tell me where you have laid him." He said, "Mary." With a joy of recognition she realized that the one whom she had taken to be the gardener was her Lord. A moment before He was unrecognized. This is the work of the Holy Spirit to remove the overgrowth of sin, of unbelief, and of unrighteousness, and to point to Christ.

Likewise, He makes real the Bible to us. Many Christians read their Bibles with a sense of duty, and never have their heart leap with the great truths that are shown unto them. They need the teacher who is the Holy Spirit, and who will explain unto them the meaning of these passages that they cannot understand. The Old Testament manna is characteristic of the Word of God which must be received fresh every day, or it will decay and harm, rather than help. Hence, the Spirit will illumine the work of Christ that is vague and unclear to many, and He will manifest the meaning of the Scripture to the believing and the searching heart.

He makes fit the soul for service; service does not fit the soul and fill it with Him. It is a matter of keeping our lives connected with Him as we would keep an incandescent light connected with the great dynamo that it might shine in its own little place with power. The man who is filled with the Holy Spirit will shine with power for God.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

The Philosophy of Idealism

IN a previous number of this magazine we gave a brief notice of Dr. Edward McCrady's brochure, entitled *Idealism and the New Physics*. It is described in the subtitle as "a philosophical interpretation of the results of recent physico-mathematical research." The author believes that the investigations of Jeans and Eddington lead logically to what is known as the Philosophy of Idealism as advocated a hundred years ago by Berkeley.

And what is this philosophy? It is that matter has no real objective existence inde-

pendent of mind—that is, the human mind—and that it (matter) is only a "form of thought" imposed upon man's consciousness. Our author quotes approvingly the statement of a scientist (Rougier) that "there is no matter." Says the author: . . . "the sensible and perceptual world . . . is ever, and under all possible conditions, a mental world with which we are concerned—a world of mental experiences alone." By a labored dialectical process he tries to show that the only real subsistence is mind. Matter is non-existent as far as substance is concerned.

Well, what is wrong with this idealistic philosophy? In spite of the author's repeated assertions to the contrary, we believe that it is opposed to the general consciousness of the race. Take men everywhere—except the few who are given over to abstruse speculations—and they believe that material things have a real objective existence. With the vast majority of the race this is an intuition and an axiom—a foregone conclusion. They do *not* have the experience that matter is *not* existent, but that it is a real entity, some forms of it being solid, others fluid, others gaseous, others probably ethereal.

A Real Object

As we write, we are sitting near a window looking out upon a campus. There is an oak tree about twenty feet from the window. We feel assured in our consciousness that it is a real tree; that it stands just where we see it standing; and when we go downstairs and out of the front door, we find the tree *there*; we feel its rough bark; we hear the wind sighing through its foliage. Thus three of our senses—sight, touch and hearing—agree in their testimony that it is a real tree. Moreover, we know that it belongs to the vegetable kingdom, not the mineral or the animal, and that it is an oak, not a maple or an elm. The clear testimony of our consciousness is that the tree is a real object. Our consciousness does not tell us that it is merely "a form of thought," much less a figment of the imagination, but an actual tree.

Now, let any number of people—a thousand of them—come into our room and look out of the window, and every one of them would see this same tree, standing just where we have said; and if they should go out through the front door, all of them to a man would find the tree there. All of them would also agree as to its size, its general form and its place in the vegetable kingdom. Why should there be such a consensus on so many particulars if the tree has no objective reality? More than that, if all those people should go away from the campus, say, for a week, and then return, they would find the same tree standing there in the identical place; or if meanwhile it had been removed, they would say that it had been there, but that some one had removed it. Why should so many people find the tree right there and not somewhere else, especially if for each individual mind matter is only "a form of thought?" Then think of it, too, there are

many other trees in the campus, and our thousand people would find each tree standing on its individual spot; and, besides, where there are no trees, they would find none.

Our objections to the idealistic philosophy are multiple. One is that it is highly speculative and is not practical. It is apt to make its adherents dreamy, living in an unreal world, trying to speculate away the world of practical realities and experiences.

Again, no one could live according to this misty and abstruse philosophy. Even though one denies the reality of the outer material world, he must act as if it had real existence. He cannot go through a solid stone wall. To get to the other side, he must go around it, or climb over it; he must treat it as a real wall. He cannot speculate it into non-reality. It is wise to adopt a philosophy by which one can live in this practical world of realities. No one could exist long if he ignored matter.

A Real Peril

To our mind, there is real peril in the idealistic philosophy—although, of course, it is not so intended by its advocates. If God imposes upon the universal human consciousness the belief that the material universe is real, when it is not real, He has imposed a tremendous illusion upon the human race. Does not such a conception reflect on the veracity of God? One might well ask, Would not an honest God have impressed the truth upon the general consciousness of the human race?

Again, if the general consciousness of the human family fools them on so outstanding a matter as the objective reality of the material universe, we may well suspect that it fools them in other matters. May it not deceive us when conscience testified to the fundamental difference and antagonism between right and wrong? May not our sense of moral distinctions be a mental illusion? More than that, when we receive the experience of God by the witness of the Holy Spirit with our spirits, may not that also be a mere hallucination, or, at least, a non-reality? We confess to being afraid of any doctrine that contradicts the *consensus gentium*. There is moral and spiritual danger in it.

A further objection lies in the fact that the idealistic philosophy is wrong from the very nature of things. We know that phenomena are realities; not entities, of course; not real things, but real manifestations. It is

it seems to us that there could be no phenomena without noumena. Surely there could be no appearance without a something that appears. Pure phenomenalism is not an adequate philosophy. Posit the noumenon as the substratum of the phenomenon and you have the total datum adequately accounted for. That gives us a real material universe instead of one that is phantasmagorial.

What has been said of the reality of the material world is true of the mental sphere. The mind must be a real entity or there could be no mental phenomena and experiences. An absolute nothing could have no consciousness. Here, too, there must be a thing in itself—*das Ding an sich*. Of course, psychical stuff is very different from phys-

ical stuff. Well may we say that mind is self-conscious essence. If there were no mind as a something, there could be no thought, no emotion, no volition, no conscious experience of any kind.

Thus we hold that what may be called realistic dualism is the best, the sanest, the most practical and useful view, and only by recognizing its factuality and acting on the basis of it as true can we live in our universe. All our thoughts and actions are based on the reality of both mind and matter. We ought to be thankful that we live, not in a world of phantasmal unrealities, but in a world of real things, as diverse in themselves as are the diverse phenomena to which they give rise.—*L. S. K.*

A New Treatise on Christian Dogmatics

THE Christian world is much indebted to the author and publishers of a new work on Christian Dogmatics. Let no one be frightened by the term "Dogmatics." It is here used in the scientific sense, and is therefore a good term in scientific theology. A dogma, in the proper theological sense, is a doctrine of the Bible treated and developed in a scientific and rational way. There are dogmas in physical, as well as in ethical and spiritual, science.

The book to which we refer is entitled *The Christian Faith: A System of Christian Dogmatics*. It is published by The Macmillan Company, 60 Fifth Ave., New York; price, \$4.00. The author is Joseph Stump, D.D., LL.D., who is a well-known Lutheran theologian. He is the author of several noteworthy books, and is the president of the Northwestern Lutheran Theological Seminary, located in Minneapolis, Minn.

Needless to say, we feel enthusiastic over this treatise. We are glad for its appearance at this particular time, when it is so much needed to confirm faith in vital Christianity and to show the inadequate character of modifying alternative systems of thought. It is more than a Dogmatic; it is also an Apologetic. It is a cogent argument as well as a ringing positive statement of the Christian doctrines. And what are some of its outstanding merits?

First of all, it is Biblical. The author is loyal to the "formal principle" of the Reformation, namely, that the Canonical Scriptures of the Old and New Testaments are the inspired Word of God. Everywhere he

treats the Bible as a divinely given authority. He does not do this in a threatening and savage way, but ever tries to justify the teaching of the Bible in the court of fundamental reasoning.

Being Biblical, the book, by that very token, is evangelical. It is true to the evangel—that is whole Word of God. In these days of doubt and of indeterminate thinking along religious lines, it is gratifying to read after an author who reasons so well and states his propositions so clearly. Here the whole system of Christian doctrine is set forth for the calm and earnest consideration of thinking people. It is the exact opposite of the ambiguous theology of the modernistic school.

This leads us to name another decided merit of the work—its clarity and definiteness. While the author uses some needed technical terms, he does not over-burden his pages with them. (Indeed, as we shall show later, we think he is too sparing of them). His style is lucidity itself—the lucidity of clear thinking. In general his sentences are short, making his work, profound as it is, rather easy, and certainly very pleasant, reading. Even when he uses long sentences, they are simple in construction, so that the mind does not need to be on a strain to sustain the thought until a period is reached.

We like the author's methodology. He begins at the right place; he continues in the right way. He follows the time-honored historical order. He does not begin in the middle of human history, and then try to work backward and forward. He uses God's order

as set forth in the Bible—the chronological succession of events. The Bible does not begin with Christ; it begins with God and the creation; afterward it treats of Christ “in the fullness of time.” This order might be succinctly stated thus: Creation, Preservation, Redemption. That is the order given in the Bible, and is therefore the order of divine revelation, which is a progressive revelation. Dr. Stump’s order of treatment is this (even though he fails to use the scientific terms): Theology (the doctrine of God), Cosmology (the doctrine of creation), Anthropology, Hamartiology, Christology, etc., to the doctrine of the last things, Eschatology. In this way all the doctrines of the Christian system are treated in the historical order and in the ratio of their relative importance. Thus the student who is acquainted with Biblical history can readily recall the systematic method of treatment and its various articulations.

As has been indicated above, the apologetic element in this book is strong, as it necessarily must be in a scientific work of Christian Dogmatics like this. In the treatment of the Christian world-view, the author shows that the theistic conception is the only adequate and rational one, and exposes the weaknesses and errors of Materialism, Pantheism and Deism. We wish he had dealt with the philosophy of Idealism in the same cogent way. His treatment of Bibliology, or the doctrine of the Bible as a divinely inspired book and as the chief means of grace, is very capable and satisfactory. He stands firmly for the true deity and humanity of Christ, for His virgin birth, His substitutional atonement, His bodily resurrection, and His ascension to and intercession at the right hand of God, the Father. On Eschatology he takes the common Lutheran view, and refrains from indulging in speculations. The Lutheran conception of doctrine is everywhere maintained, but in a kindly way. People of other denominations may study the work without taking offense, and with much profit.

Reference has been made to the author’s use of technical terms. He uses some of them, even if, according to our view, he does not use enough of them. For example, no student can understand the true and full doctrine of the person of Christ (Christology) without mastering the difference between the terms, *homoousios* (the true doctrine) and *homoiousios* (the Arian doc-

trine), because it means the difference between Christ as the divine and co-equal Son of the Father and Christ as a mere Greek demigod. The little Greek letter *iota* must stay out if we are to be truly evangelical. The difference is not idle speculation, but is an essential matter.

Dr. Stump does not hesitate, either, to use the term *Communicatio Idiomatum*, and to develop and justify the use of that term in dealing with the relation of the divine and human natures of Christ to each other and to His person. A man cannot be a thoroughgoing Lutheran theologian without mastering its deep significance. In his treatment of predestination or election Dr. Stump accepts the doctrine, and uses the scholarly term to express it—*electio intuitu fidei*; that is, divine election according to the divine foreknowledge of faith. In dealing with this profound doctrine our author makes some fine and necessary distinctions.

The question may be asked, Do you agree with Dr. Stump in every particular? Our answer is, Not quite. Other reviewers have criticized him for using some of the old-timed theological terminology. He ought to be more modern, they say, in his use of language, so that “the modern mind” could understand him. Our view is different. We think it would have been better if he had employed more of the time-honored technical terms of theology. We believe that students ought to know those terms, ought to have them in their minds, and ought to be able to use them correctly when need arises. They should not use them in a pedantic way, nor interject them often in public discourse, but they ought to be familiar with them. We can readily see where they might have been inserted and defined at the proper places in Dr. Stump’s admirably arranged classification and treatment of the various doctrines of the Christian system. If the “modern” folks, with all their boasted “scholarship,” cannot understand these scientific terms, let them study and master them.

On another matter we must beg leave to differ from our friends. We are not convinced that *tohu vabohu* in Gen. 1:2 means that God created the primordial material in a state of “chaos.” It is difficult to conceive of God doing that. Dr. C. F. Keil, in his great commentary, says that the Hebrew expression just used means “unformed and empty”—that is, the earth was not at first created in its finally developed form, and, of course,

it was not inhabited. The primordial material, as it first came from the creative hand of God, was evidently in a state of perfect quiescence and equilibrium, and that surely would not have been a chaotic condition. It is Satan, not God, who causes chaos. Everything that God does is in a state of order.

But these differences pertain only to minor matters. To our mind, the author's treatment of the great major doctrines of Christianity is beyond criticism as to content and value. It is a timely treatise—this fine book. It has "come to the kingdom for such a time as this." Its evangelical character, its thoroughness, its depth, its theological scholarship, are beyond dispute. To show the author's spiritual apprehension and viewpoint, we cite what he has to say regarding Christian experience and its relation to the Bible. In speaking of a scientific work on Christian doctrine he says (p.17):

Such a work, unless it is to possess a purely objective, historical and confessional character, necessarily implies that the presentation will be based on Christian experience. Many of the doctrines of Scripture are unintelligible except on the basis of Christian experience, and cannot otherwise be adequately presented. At the same time,

however, care must be taken that experience be made subject to Scripture, and not Scripture to experience.

A distinction that is very much needed today, when so many men want to gauge the Bible by their subjective experience instead of gauging their experience by the Bible. We take pleasure in reproducing the author's preface, so that the reader may note his sincere purpose and catch the fine spirit that actuated him in writing this treatise:

The following pages are an endeavor to present the doctrines of our Church (the Lutheran) on the basis of the Holy Scriptures, in consonance with her confessions and in the language of today. Such technical terms as have obtained a fixed place in dogmatics have been retained and defined. But unnecessary technical terms have been avoided, and the constant aim has been to present the doctrines as simply, clearly and intelligibly as possible. The work is intended primarily as a textbook, but it is hoped that it will also be found useful by pastors who desire to review this important subject, and by intelligent laymen who desire to gain a connected and well-grounded knowledge of the Church's teaching.

May God use Dr. Stump's book as a means of edification, joy and comfort to many souls!—L. S. K.

Calvin's Witness to the Word.

A VALUABLE article on "John Calvin and the Bible" appeared in the *Evangelical Quarterly* (London and Edinburgh) for July, 1932, written by Professor Thomas C. Johnson, D.D., of Union Theological Seminary, Richmond, Va. By means of a large number of quotations, he shows that Calvin held to the plenary inspiration of the Holy Scriptures.

Strange to say, several Modernists have tried to align Calvin on their side by speaking of his "liberal views" regarding the inspiration of the Bible. A former professor in Yale University (not named in Dr. Johnson's article) was wont to make much of the so-called "liberal" views of both Luther and Calvin. Drs. J. J. Van Oosterzee and Charles A. Briggs made the same claim for Calvin.

On the other hand, that great statesman and historian, M. Guizot, represented Calvin's view as follows: "Like Calvin, many pious and learned men uphold the plenary inspiration of the Holy Scriptures; they assert that, not only the thoughts, but the words in which they are clothed, are divinely inspired—every word on every subject, the language as well as the doctrine." This does

not mean that Guizot approved of Calvin's view, but he surely must have known what Calvin taught.

In this connection it is interesting to read what Dr. A. A. Hodge believed to be the true doctrine of Biblical inspiration and that of all other evangelical followers of Christ. We quote from Hodge:

The Presbyterian Church, in common with all evangelical Christians, teaches that the Scriptures of the Old and New Testaments, having been given by the immediate and plenary inspiration of God, are both in meaning and verbal expression the Word of God to man.

Then Dr. Johnson adds that Drs. A. A. Hodge and B. B. Warfield "maintain that the line between the thoughts and words of Scripture can never rationally be drawn" (*The Presbyterian Review*, Vol. II, p. 225). By abundant quotations from the writings of Calvin, Dr. Johnson proves that the reformer held stalwart views regarding the Bible and its inspiration. We shall quote from Calvin as given by Dr. Johnson. Our first selection is from Calvin's commentary on Timothy, Titus and Philemon (pp. 248, 249):

In order to uphold the authority of the Scripture, he (Paul) declares that it is divinely inspired, for, if it be so, it is beyond all controversy that men ought to receive it with reverence. This is a principle which distinguishes our religion from all others, that we know that God hath spoken to us, and are fully convinced that the prophets did not speak at their own suggestion; but that, being organs of the Holy Spirit, they only uttered what they had been commissioned from heaven to declare. Whoever, then, wishes to profit in the Scriptures, let him, first of all, lay down this as a settled point, that the Law and the Prophets are not a doctrine delivered according to the will and pleasure of men, but dictated by the Holy Spirit.

But how can we know that the Holy Scriptures were thus given by the Holy Spirit? Calvin answered that question in a beautiful way:

The same Spirit, therefore, who made Moses and the Prophets certain of their calling, now testifies to our hearts that He has employed them as His servants to instruct us . . . This is the first clause (*membrum*), that we owe to the Scripture the same reverence which we owe to God, because it has proceeded from Him alone, and has nothing belonging to man mixed with it.

It is interesting to note that Calvin takes practically the view of the origin of the Synoptic Gospels that has been taken several times in these columns. He did not accept the statement of Jerome, that Mark's Gospel "is an abridgment of the Gospel of Matthew." The important matter is for us to "believe that he (Mark) is a properly qualified and divinely appointed witness, who committed nothing to writing but as the Holy Spirit directed and guided his pen." Calvin was of the opinion that Mark had not seen Matthew's Gospel when he wrote his own. "From the very commencement," he says, "Mark handles the subjects in a different manner. Some things, too, are related by him which the other omitted, and his narrative of the same event is sometimes more detailed." Then he adds these significant statements:

I have the same observation to make respecting Luke; for we will not say that the diversity that we perceive in the three evangelists was the object of express arrangement; but, as they intended to give an honest narrative of what they knew to be certain and undoubted, each followed the method which he reckoned to be best. Now, this did not happen by chance, but by the direction of divine Providence; so under this diversity in the manner of writing, the Holy Spirit suggested to them an astonishing harmony, which would almost be sufficient of itself to secure credit to them, if there were not other stronger evidence of their authority.

Calvin had something to say regarding two Biblical difficulties. The first is that of

Matt. 27:9, in which the evangelist ascribes a prophecy to Jeremiah which is not found in that book, but in Zechariah. The liberalists have taken advantage of Calvin's treatment of this difficulty to try to prove that he held "liberal" views concerning the Holy Scriptures, and did not believe in their inerrancy. This is what Calvin wrote regarding it:

How the name of Jeremiah crept in I confess I do not know, nor do I anxiously trouble myself to inquire; certainly that the name Jeremiah has been put by an error for Zechariah, the thing itself shows.

But Dr. Johnson has his reply ready for the claim of the liberalist, for he says:

To represent Calvin as here acknowledging an error in Scripture as it came from the hand of its original authors is without warrant. He says that the name Jeremiah here has *obrepserit* (crawled in), has crept in; and in view of what he has taught about the inerrancy of the sacred historians, he can only mean that this error has *crept in* in the course of the transmission of the text to sub-apostolic ages.

The same may be said of the other error, which is found in Acts 7:16, where, in Stephen's address, the name of Abraham occurs when it should be Jacob. Here, according to Calvin, the mistake was that of a copyist, and not that of the original autograph. We conclude with a brief statement from Calvin's well-known *Institutes*, in which he developed his doctrines (Book I, Chap. VII, 1):

But since we are not favoured with daily oracles from heaven, and since it is only in the Scriptures that the Lord has been pleased to preserve His truth in perpetual remembrance, it obtains the same complete credit and authority with believers when they are satisfied of its divine origin, as if they heard the very words pronounced by God Himself.

Thus Calvin cannot rightly be aligned with the liberalistic school regarding the divine inspiration and authority of the Bible.—*L. S. K.*

Man has no plumbline capable of sounding the deep things of God. The sagacity of the magicians of genius, the clay god of this world's idolatry, proves utterly at fault in this region. To readjust man's ruptured relations with his Maker baffles their utmost skill. "We cannot be saved," said Talmage, "by way of Athens, but only of Bethlehem." That secret is revealed to none but childlike souls content to take the place of scholars on the one Foundation, that so they may become wise unto salvation by the tuition of the Spirit.—*Bible League Quarterly.*

Review of "As I See Religion"

By Harry Emerson Fosdick

HENRY W. CORAY

THIS is Dr. Fosdick's first book in five years. The author ministers to one of New York City's largest congregations, is a gifted and popular radio preacher, and champions the cause of liberalism in America. *As I See Religion* is done in a delightfully crisp and clever style. It reveals the soul of an artist, although possibly the doctor has not been guiltless of "stringing words somewhat prettily together," as Ruskin would say. The bibliography shows the writer's acquaintance with the classics and with contemporary science and psychology. It also shows his liberal bias, for his thrusts at "the ignorance of orthodoxy," "calcined old fables," and "a mess of rubbish in religious tradition," cause the reader to wonder if he has ever taken the time to read Orr, Warfield, Bavinck, Kuyper, or Wilson. One glaring inconsistency lies in the fact that he mocks the idea of defending religion in his introductory comments and then goes on to dedicate the rest of the book to a defense of his notions of religion. He scorns the polemic but is himself openly controversial against historic Christianity on the one hand and current humanism on the other.

Another thing that raises a question in the mind of the conservative reader is his statements (page 29) that he will not put his neck "into the yoke of an official creed;" he will "try to see straight and honestly" what he sees. If these are so why does he not break with a church of evangelical standards? If the yoke of an official creed is offensive why not be straight and honest enough to go into Unitarian or Universalist churches where one can sail his modernistic ship unhampered by the rudder of an official, evangelical creed?

The first chapter asks "What is Religion?" Religion, so he answers, is an individual, psychological experience. One must "go within himself" to discover true religion. Truth, goodness and beauty are the pathways to God. Thus divine revelation as a source of the knowledge of God is denied and the prius of Christianity receives a severe blow from modernism's Achilles. He wonders what "old cosmologies, doctrines of Biblical infallibility, and miracles like the virgin birth or physical resurrection, have to do with

religion" (page 21). It strikes us that a parallel of this question would be to look at a pair of railroad tracks and then wonder what they had to do with getting the train to its destination.

In the second chapter Dr. Fosdick replies to the question "What is Christianity?" Of course Christianity has nothing to do with doctrine. Other religions have the same doctrines Christianity has. (It does not occur to the writer that most of them were borrowed from Christianity. See Sloan's *The Apostles' Creed* and Machen's *Origin of Paul's Religion* for answers to this stock objection against doctrinal Christianity.)

"The genius of Christianity lies in its reverence for personality" (page 40). One could do no better than to call Jesus the "champion of personality." It is not enough to think of him as the second person of the Trinity. He is different from "a metaphysical hypostasis" (page 42). "Whether or not one is a Christian depends on whether or not one accepts or rejects Jesus' attitude toward personality" (page 43). Here is revealed what a desperately low view of the person of Jesus Christ Dr. Fosdick holds. Certainly one thing is clear: his personalistic empiricism is rooted in the fertile soil of modern imagination, not in the rock-stratum of historically attested fact. Would Peter or James or Paul recognize this "reconstructed gospel," one cannot but ask. It is extremely doubtful. They did not seal with their life's blood the testimony to Jesus as "the champion of personality" but to Jesus the risen Lord, glorious Saviour and only Redeemer of mankind from sin.

The third chapter, "Religion Without God," deals with humanism. The writer lauds the occasional, sporadic, spiritual values of the movement, charges it with being too affectedly nonchalant and predicts its downfall. He suggests for earnest humanists a "reconstructed and improved theism" as a basis of modern ethics. But the "reconstructed and improved theism" he recommends turns out to be thin and watery anti-theism. For with the humanists he votes against all supernaturalism. A reverent agnosticism is recommended as the starting point for the idea of God. He has no defini-

tion of God—it is absurd to attempt to define Him—he simply opens the doors to Him, and it is apparent that he reaches back to Plato for the keys: truth, goodness and beauty. Why, we inquire, call this ancient system modernism?

"Are Religious People Fooling Themselves?" is the title of the next chapter. Yes, if they are orthodox. Hell and the unpardonable sin come in for much abuse here. This critique of the above doctrines appears to be unconscious of the fact that Jesus Christ had more to say about hell than most modern preachers, and that it was He who introduced the idea of the unpardonable sin. We are not fooling ourselves if we fulfill law abiding conditions, live the life of self-renouncement, apply faith and courage to transforming the world and revere personality, says Dr. Fosdick.

"But Religion is an Art" comes next, and

it is in many respects the most interesting chapter of the book containing fine suggestions for the minister if he sifts out the chaff of error from the wheat of truth. "Morals Secede from the Union" concludes the book. It gives a strong plea for a break with moral ideals that are narrow and negative and an appeal for the fostering of a religion that is intelligently and seriously ethical.

However much Dr. Fosdick wants a better ethic and a higher morality it is certain that he has undermined any possibility of such because he has destroyed the foundations of Christian faith. One is refreshed therefore to read in a modern thinker like the stalwart Chesterton. "The Apostles' Creed is the best root of energy and sound ethics" (page 20, *Orthodoxy*). We feel that Chesterton has built his house upon a rock, but Dr. Fosdick his upon the sand.

Pittston, Pennsylvania.

Reviews of Recent Books

The New Chronological Panorama of the Bible.

By Rev. Lewis H. Jamison, M.A. Address the Author and Publisher, 751 Olive Ave., Long Beach, Cal. \$1.50.

We are delighted with this Bible chart, done in nine lithograph colors, each color having been chosen, as far as possible, according to its Biblical significance. The work is the result of over twenty years of study and research on the part of the author. In 1912 he published what might be called the first edition, although it had a somewhat different title. Of this previous work the eminent Dr. Scofield said: "It evinces much and close study of the Bible, and sets forth to the eye that majestic order and progress in the revelation of God's ways which are not so easily seen otherwise." The new work has been completely revised. It is a pictorial commentary on the whole Bible, its teaching being arranged in chronological order, so that the reader can see at a glance when the principal Biblical events occurred. The author has not over-emphasized any one doctrine, but has presented all the doctrines in their proportionate importance. The chart is printed on fine map paper, and is 17 by 34 inches in size. A study of this valuable panorama will give the reader a detailed knowledge of the Bible, including doctrine, progressive teaching and historical order, all of it vividly and colorfully presented to the eye.

Lesson Commentary for Sunday Schools—1933.

Edited by Charles P. Wiles, D.D. and D. Burt Smith, D.D. The United Lutheran Publication House, 1228 Spruce St., Philadelphia, Pa. \$1.75.

Year by year the United Lutheran Publication House issues a valuable commentary on the International Sunday School lessons. The present work, comprising 322 large pages, covers all the lessons for 1933. A half dozen changes have been made to adapt them to the principal church festival days; otherwise all the lessons of the said series are treated. We have often commended similar issues in previous years, and can praise the present treatment just as sincerely. While the book is primarily intended for Lutheran pastors and teachers, people of other denominations will find it luminous for the study of the Sunday School lessons. We would especially commend it to people who want a treatment of the Bible that is thoroughly evangelical; therefore the teaching is safe and does not destroy confidence in the Bible as the Word of God. The lesson text used is that of the American Revised Version. The treatment includes the following salient parts: the lesson goal, the lesson plan, helps from Hebrew sources, geographical and historical notes, the lesson text interpreted, and truths for daily living. By the time you have read all this commentary has to say on a lesson, your mind will be filled with Biblical knowledge and your soul nourished with spiritual food.

Testimonium Animae, or Greek and Roman Before Jesus Christ. A series of essays and sketches dealing with the spiritual elements in classical civilization. By E. G. Sihler, Ph.D., Professor of the Latin Language and Literature in the New York University, sometime Fellow in Greek in Johns Hopkins University. G. E. Stechert & Co. Pp. 453.

Of all the books dealing with classical literature and life before the Christian era, this one strikes me as the most accurate. No attempt is made to idealize conditions essentially heathenish, and a true picture of Greek and Latin authors and Greek and Roman men and women is the result. It is not an inspiring sight. The narrative shows, however, as books dealing with this period are not wont to show, just what sort of a world Jesus came into and how vast a change He inaugurated in the life of the people.

Citations admirably rendered from the original abound in the volume, and they show, as no ordinary description can, the spirit and atmosphere involved in the culture of Greece and Rome. As is proper, the greater part of the book is devoted to Greece, and the various topics are handled in a masterly fashion. Especially noteworthy is the chapter on "The Triad of the Greek Thinkers." Socrates, Plato, and Aristotle are, of course, meant, and each is handled with a keen insight into his worth and his work, not excepting his limitations and the weaknesses due to his age. Most books on classical subjects "whitewash" their characters and enthuse over their accomplishments. This one is different; it pictures things exactly as they were.

The only possible chance to disagree with the author lies in his acceptance of the general view that Xenophon, not Plato, is the authority on the life of Socrates. Xenophon does give us many details, but Plato, not Xenophon, had a philosophical mind, and his dialogues must represent Socrates with a much greater accuracy than they have ever been credited with possessing. Ancient verbal memories have never been given their due, and Plato probably reproduced *verbatim* most of the dialogues which he had heard as a pupil of Socrates, although his impressions of them may have led him to elaborate some features. The very style used shows that real conversations furnished the material.

If this book could be a part of the curriculum of our theological seminaries as supplementary to the course in church history, our clergy would have a much broader foundation than most of them now do have, and

their ministry would be the better for it. As reading matter for any and all ministers of every denomination, its value can hardly be overestimated, for it illuminates the spiritual poverty of the best in the heathen world before the advent of our Lord.—*H. W. Magoun.*

Looking Beyond. By William Evans, Ph.D., D.D. The Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Ills. 40c.

The Christian view of the future life is very attractive. It pictures for believers the deepest joys, the highest ethical attainments and activities and the holiest spiritual fellowships. Fullness of joy and pleasures for evermore are awaiting the true believer. Thus there will be plenty of diversity for the people of God. The spiritual universe is infinite, and so its delights and resources will never fail. In this beautifully bound and printed brochure Dr. Evans depicts the comforts and joys that come to the believer in the present life by his contemplation of the prospect before him in the immortal life beyond this world of probation. His suggestive chapter headings are as follows: "Life's Great Need," "This Life is not All," "A Cheerful View of Death," "The Earnest of the Spirit," "Our Future Reward." The incidents related and the poetical quotations add much to the value of the book. Dr. Evans also speaks out of his own rich experience. He has "tasted of the powers of the world to come."

Victory in Christ. By H. G. Randolph. Augsburg Publishing House, 425 South 4 St., Minneapolis, Minn. 35c.

Here is a booklet by a Lutheran author who shows how to live a victorious Christian life. He is a teacher in the Lutheran Bible Institute, Minneapolis, Minn. He believes that the victorious life has a place in Christian experience, and is just as patent as is the daily assurance of the forgiveness of sin. Far too many Christians live "defeated" lives. They are worldly, selfish, peevish, and envious, and "become nettled and worried and fretful." The author graphically describes the causes of defeat, but holds that "victory is possible." He quotes Paul as evidence when he says, "Nay, in all these things we are more than conquerors through Him that loved us." "We are conquerors *plus*, super-conquerors," says the author. In successive chapters he shows how we may become victorious over the devil, over the

world, over sin, and over the flesh. Then he depicts "The Way of Victory," and in the closing chapter, "The Perils of Victory." It certainly is a stimulating brochure.

The Religion of Scientists. Edited by C. L. Drawbridge, M.A. The Macmillan Co., 60 Fifth Ave., New York. \$1.25.

The problem of the relation of science and religion is always with us. This volume has some unique features. The author sent a questionnaire to the Fellows of the Royal Society of Great Britain, and received replies from two hundred members of that notable organization of scientists. These replies he analyzes and tabulates, quoting a good many of the answers verbatim, and adding many valuable comments of his own. This makes a volume of not a little importance. The book has both its encouraging and its discouraging aspects. One cannot help feeling gratified that so many leading scientists are inclined to be religious, even though their ideas of religion lack the definiteness of the Christian system. Mr. Drawbridge conducted his questionnaire in behalf of the Christian Evidence Society of Great Britain. He sent to the scientists six questions. Let us take them up one by one and follow the author's tabulation of the replies.

The first question was, "Do you credit the existence of a spiritual domain?" To this question 121 scientists responded, Yes; 13, No; 66, doubtful. Question 2 was, "Do you consider that man is in some measure responsible for his acts of choice?" The answers were: 173, Yes; 7, No; 20 doubtful. The third question was, "Is it your opinion that belief in evolution is compatible with belief in a Creator?" The responses were as follows: 143, Yes; 6, No; 51, doubtful. "Do you think that science negatives the idea of a personal God as taught by Jesus Christ?" was the fourth question. To this the replies were: 26, Yes; 103, No; 71, doubtful. Question five, "Do you believe that the personalities of men and women exist after the death of their bodies?" Replies were: 47, Yes; 41, No; 112, doubtful. The last question was: "Do you think that the recent remarkable developments of scientific thought are favorable to religious belief?" These are the answers: 74, Yes; 27, No; 99, doubtful.

If one were to analyze these replies critically, one would find that some of these scientists were not consistent in their logic. For example, 121 of them express belief in "a spiritual domain," and yet 112 of them were

doubtful about a future life, and 99 were doubtful whether recent developments in science were favorable to a belief in religion. Some of those scientific gentlemen did not do "tall" thinking, we fear. Among other significant features of this book is the display it makes of the misty spiritual conceptions that the physical scientists entertain. Here again is proof of the apostle's statement that "the natural man receiveth not the things of the Spirit of God: neither can he know them; for they are spiritually discerned."

The Psalter: Volume II. By W. Graham Scroggie, D.D. Harper & Bros., New York and London. \$1.25.

In this book of nearly 200 pages Dr. Scroggie gives the text of Psalms 42-89, with a full exposition of each Psalm, a central thought, and an apt illustration in each case. The book belongs to "The Study Hour Series" which the Harpers are issuing and which is deservedly popular. Dr. Scroggie's latest book, the one now under consideration, ranks high in this evangelical series. The analysis of the several Psalms is scholarly and informing; for the author is not only guided by his own common sense, but has consulted the best authorities on the Psalms. Most of all, he has the spiritual mind, without which a proper exposition of the Psalms is impossible. One must be *en rapport* with God in order to interpret such highly spiritual writings as the Psalms. This book and the others of the series are important for devotional purposes, and may be of much service to the minister for homiletical purposes. A series of sermons on the Psalms would be of great spiritual uplift to any congregation.

Forces of Destiny and Other Addresses. By Marshall Wingfield. Fleming H. Revell Co., 158 Fifth Ave., New York. \$2.00.

Lack of time at this writing prevents our reading this book thoroughly, and so we cannot give it the critical analysis that it deserves. The first chapter gives the chief part of the title to the book, but the other chapters are no less important. The author does not believe that mere fate determines destiny, nor that destiny is fixed for man without his own volition through the power of God's grace. It was hardly proper, however, to bracket Calvinism with the historical manifestations of fatalism, for the Calvinist would resent such a classification, as may be seen in a couple of recent books on Cal-

vinistic theology. We say this advisedly, having read these works, although we are not a Calvinist. Other significant chapter-headings of Mr. Wingfield's book will stir a desire to read them: "Jewish Contributions to America;" "International Relations;" "The Old South;" "The Credentials of Christianity;" "The Essentials of Christianity;" "The Return to Faith;" "The Message of the Manger;" "The Altar Builders." The author commands a clear and fluent style with much strength of thought.

The Life of a Christian. By John Macbeath, M.A. Marshall, Morgan & Scott, Ltd., 1,2,11 & 12 Paternoster Buildings, London, E.C.4. One shilling.

How to live the Christian life after conversion is a very important question. A person must first get upon the true foundation (1 Cor.3:11), and then he must take heed how and what he builds thereon. Well, this book gives many specific directions as to how the believer should behave himself in the present life. The author rightly sets forth the beginnings of the Christian life, and then proceeds to depict the various ways in which converted people may honor God and live circumspectly and usefully among their fellowmen. In all their activities, however, the source of power, namely, the grace of God in Jesus Christ, is never to be lost sight of. The book contains a series of addresses which were delivered to large audiences.

Christ Within. By Gerald B. Winrod, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York. \$1.25.

This book has also been reviewed and commended in these columns, but we gladly call attention to it again, as we have received from the publishers an editorial copy of the fourth edition. It is indeed gratifying that a book so utterly evangelical in character should secure so many purchasers and readers. That shows that there are many people who have a real desire for literature that is loyal to the Bible as the fully inspired Word of God. Dr. Winrod sounds no uncertain note on Biblical inspiration and doctrine. His book is also valuable in showing that the Bible and true science are in accord.

The Outlined Bible. By Robert Lee. Fleming H. Revell Co., 158 Fifth Ave., New York.

Here is another Revell book of great importance for every Bible lover. The pages are 8½ x 11 inches, and a page is given to a

treatment of each book of the Bible. Thus the volume sets forth an introduction to and an outline and analysis of every Biblical book. You can see it all almost at a glance. Still, it is best to follow the analyses of the several books in detail. How much suggestive material is packed into the treatment on every page. The author is thoroughly evangelical, even if one might differ from him in a few specific interpretations. If a man is orthodox on the book of Genesis, and upholds its divine inspiration and historical character, he is likely to be sound on the divine authority of all the other books of the Bible. Note what the author says of Genesis: "It is written in prose, not poetry. This is important. Poetry forms handy clothing for myth and legend, as other ancient books. Thus Genesis is written, not in a mythical, but in an historical style—for it is history and fact, not fiction." He believes that it was written by Moses, and gives a very reasonable explanation of how its material may have come in Moses' hands. He says, in reference to Gen.1:26,27, "Man was created, not evolved." Of Genesis Melancthon said, "There is no more beautiful and lovable little book." The reader must see and study Mr. Lee's work in order to evaluate as it deserves. It is a book that can be used constantly by the Bible student.

The Christian Life Course. By Various Lutheran Writers. The United Lutheran Publication House, 1228-1234 Spruce St., Philadelphia, Pa.

Here we have a series of paper-bound books for Sunday School teachers and pupils. They are graded for pupils from tots of four and five to advanced pupils of 15 to 17. For each grade there is provided a pupil's and a teacher's book. The titles are as follows: For the beginners' department, "The Heavenly Father's Little Ones;" for the primary department, "Our Homes;" for the junior department, "God's Heroes;" for the intermediate department, "Christian Boys and Girls;" for the senior department, "The Christian Church." While these books have been prepared for Lutheran schools, they may very well be used by other evangelical denominations which may want Sunday school helps of a safe character, so that pupils may be taught Biblical truth in its integrity. To all who want to know more about these valuable aids in Sunday school instruction we would suggest that they correspond with the publishers as given above. For the beginners and primarians beautifully colored Bible pic-

tures are furnished, with appropriate reading matter for parents to read to their children or for teachers to read to their pupils. For the whole series we would say that pupils who are taught in this systematic way will be well disciplined in Biblical lore, and will be likely to receive a real experience of truth and salvation in Jesus Christ.

Bible Lessons in Bible Order: Volume II. By Mrs. Frank Hamilton. Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Ill. 50c.

Volume I of this valuable series of Bible lessons treated the Pentateuch in a very instructive way. The present volume covers the period from Joshua to Solomon. The author uses her own method, which we can heartily commend. Having employed it successfully for many years with primary classes, she has reason to know that it is an effective method of Bible teaching. In her foreword she gives specific instruction as to the best way to follow the course of Bible teaching here given. In a bright, interesting style she tells the stories of the Bible and then makes the application. Best of all, she always treats the Bible as if it were, as it is, the veritable Word of God, and thus the children feel that God is speaking to them, and telling them what to believe and how to please Him and obey His commandments. She finds the gospel everywhere in the Old Testament.

The Bible Student's Companion. By William Nicholson. Fleming H. Revell Co., 158 Fifth Ave., New York; also Chicago, London and Edinburgh. \$2.50.

The Christian world is indebted to both the author and the publishers for giving us this valuable—yes, invaluable—work. A good many eulogistic terms may be used to describe its contents. It is a comprehensive encyclopedia of the Holy Scriptures. It contains a dictionary of peoples, persons, places, proper names, customs, etc.; a concordance of sufficient fullness for general use; and a commentary on important themes and difficult passages. In the book itself it is rightly called "The Bible Explainer and Concordance." The topics are arranged in alphabetical order. To show how comprehensive it is, instance the word "blood." It is treated under nine heads, and then the Biblical passages in which it occurs are cited, thus making both an analysis and concordance of the word. If you want to know how to pronounce Biblical words, including proper names, just turn to this book. How do you pronounce Beth-

phage? Thus: Beth-fa-je (accent on the first syllable). This book is a veritable *vade mecum* for the Bible student. Of course, it is too large to carry with him in his travels, but it ought to have a prominent and convenient place on his library shelves—just where he can reach it whenever he wants it, and that will be very often.

Additional Literary Notes

Again we take pleasure in calling attention to *The Evangelical Quarterly*, published by James Clark & Company, 9 Essex Street, London, W.C.2, and edited by Professors John R. Machay, D.D., and Donald Maclean, D.D., with associate editors, Drs. G. C. Aalders, Amsterdam, Holland, and Oswald T. Allis, of Westminster Theological Seminary, Philadelphia, Pa. The July number contains a great variety of impressive articles. All of them are of a scholarly character. This magazine stands stalwartly for the evangelical position. It is a journal for thinkers and people who need to be rightly guided in both their thinking and their living.

The *Quarterly* for July publishes four articles by American authors. It does not slight American thought and scholarship. Its book reviews are full and discerning. In its citations from "Periodical Literature" (a special department) it makes reference to twenty-two leading articles in recent numbers of CHRISTIAN FAITH AND LIFE. Such cordial treatment is greatly appreciated by the conductors of this journal.

The above-named *Quarterly* gives extended and approving reviews of two valuable books which have received notice in this magazine. They are: *The Basis of Evolutionary Faith*, by Professor Floyd E. Hamilton, and *The Bible and Modern Research*, by Dr. A. Rendle Short. Both these books are written by men who have made profound and extensive investigation in their respective fields. In view of the recent publication of such scholarly treatises, what are we to think of the intelligence of the radio speaker—a Modernist—who asserted, not long ago, that there are only two classes of religious people today, those who slavishly follow tradition and those who think for themselves. Professor Hamilton's book is published by James Clarke & Co., Ltd., London; price 6s.; Dr. Short's by Marshall, Morgan & Scott, Ltd., London; price 6s. Depend upon it, these books are worth buying, reading and keeping for reference in the library.

A brochure entitled *Organic Idealism* has reached our desk, evidently sent us by the author himself. It is written by Edward Ellfott Richardson, M.D., Ph.D., who is Elton Professor of Mental and Moral Philosophy in George Washington University, Washington, D. C. He is also the President of "The Society for Philosophical Inquiry." The pamphlet is a learned work, and the reasoning is quite acute, although it is to be regretted that the punctuation and proof-reading have been somewhat carelessly done. The lack of commas often makes the meaning difficult to grasp.

The chief merit of the paper is that it opposes the materialistic monism of our day, showing how inadequate it is to account for the highest qualitative values of human life, thought and aspiration. Because man has a spiritual faculty or endowment, it stands to reason that the spiritual realm must have objective validity. How can the religious life of the race be explained at all if there is nothing existent but material substance? Thus Dr. Richardson has done real yeoman service in the cause of theism and the theistic world-view. There are plain indications, too, that he is not merely a theist, but, what is much better and more advanced, a Christian theist.

But we cannot agree with him when he rejects dualism. He is himself a dualist, even if he denies that he is one. He believes in the reality of the objective material world as well as in the reality of the subjective mental world—that is, he believes that both matter and mind are real entities. Matter is not merely "a form of thought imposed on the human mind." Whenever a man believes in this twofold reality, he is properly called a dualist. Dr. James Bissett Pratt has shown this clearly in his book on *Matter and Mind* (The Macmillan Company, New York), in which he calls himself "a dualist and unashamed."

Modestly speaking, we do not think that Dr. Richardson has correctly named his philosophical viewpoint. He calls it "Organic Idealism;" but we think he should call it "Organic Dualism." The dualist, if he is true to his theory, believes in both the diversity and the organic unity of the universe. He does not believe that the cosmos is a chaos; if it were, it would not be a cosmos. As for mind and matter, they are not two disparate and related things or entities, but, by their very constitutional make-up, they are won-

derfully integrated, so that mind can apprehend and study matter, and matter can produce the proper reactions upon the mind. The dualist will also agree with all our author says about the marvellous relation between the Infinite and the finite. He is absolutely right and philosophical when he says that, since the Infinite created the finite, the former can properly bear a real relation to the latter. Likewise, experience proves that the finite can apprehend (though it cannot comprehend) the Infinite; for if that were not so, finite minds could not even use the term infinite, much less form any conception of its reality.

So we do not think that our author is an idealist in philosophy at all, but a thorough-going realist of the dualistic school. He believes in the existence of both mind and matter and their wonderful integration, and that is dualism of the finest type, involving what we call "interaction" in psychology.

We wonder, too, whether the author uses the term "organic" in the usual sense. He gives that name to all things that constitute any whole in a real relationship, whether they belong to the mineral or the living realms; whereas we have been under the impression that the term "organic" applies to living things. However, we know what he means—namely, that there are both difference and unity in the universe of things. The idealistic philosophy denies the existence of matter, and holds that the only reality (*noumenon*) is mind. Therefore our author is not an idealist in philosophy, but a realist and a dualist.

Comes along a pamphlet entitled *The Eternal Security Teaching*, by Mr. J. L. Stauffer, and advertised for sale by the Tract Press, Harrisonburg, Va. The price is 15c per dozen; \$1.20 per hundred. The author puts up an argument, quoting many Biblical texts, against the doctrine of "eternal security" in the Calvinistic sense of the term; also against those who are not Calvinists, but who teach that the person who has once been born again can never finally apostatize and be lost. It is not our province to enter into the arguments on this problem, but simply to say that those who are interested in the mooted question will, no doubt, find Mr. Stauffer's discussion interesting. Besides, it is only fair that people should read both sides of any important question that has engaged serious minds and that is still a live question.

Springfield, Ohio.

The Editor's Mail

A Correction

IVAN PANIN

SOME one sent me the July issue of CHRISTIAN FAITH AND LIFE containing a reference, on p.362, to me as Ivan Powers, of Aldersflect, Ontario, Canada—a misprint for Panin, and the Post Office Aldershot. The last three lines of that illuminating article speak of a demonstration that this widely questioned portion of John's Gospel is a genuine part of the New Testament.

In the text as given by Westcott and Hort, though rejected by them as an "Interpolation," this passage has

Words 168, or $7 \times 2 \times 2 \times 2 \times 3$, which occur in forms 112, or $7 \times 2 \times 2 \times 2 \times 2$, with words in the vocabulary 84, or $7 \times 2 \times 2 \times 3$, and Sum Factors of 84 14, Or 7×2

If this collocation is undesigned, a mere coincidence, the chance for it is only one in $7 \times 7 \times 7 \times 7 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 3 \times 3$ or 22,127,616

The 84 words of the vocabulary, just half of the words of the passage, are thus divided:

Used by the Lord 21, or 7×3
The others are 63, or $7 \times 3 \times 3$
The same division is produced thus:
Words used before by John 63 or $7 \times 3 \times 3$
Used here first by him 21 or 7×3
These 21 words are in their turn divided thus:
Words used in the passage 7 or 7×1
Used after the passage 14 or 7×2

The chance for these additional numerics being accidental, undesigned, is thus one in 22,127,616 \times 27,783 or one in 600,000,000,000, or 600 billions.

After some forty years of labor the writer has found it advisable to pause at nine figures, or a hundred millions as sufficient for accepting in such cases *design* rather than coincidence. And here are already some six hundred fold a hundred millions, demonstrating *elaborate design* here.

But what is given here is only a brick from an immense palace. Scores of pages do not suffice for a complete enumeration of the phenomena presented by the passage with elaborate *design* like the one just given.

Under another cover I send you a hundred page treatise on the last twelve verses of Mark which shares the same fate with John

7:53—8:11 at the hands of New Testament editors. There all the data are given enabling the reader to verify for himself the method by which it is proved a genuine part of Mark, and belongs at its end. The phenomena in both passages are the same: demonstrating that

(1) They have the same numeric artist for their author.

(2) That mere man could not have produced these phenomena, which are duplicated in every paragraph of the whole Bible.

(3) That the Bible is thus demonstrated to be verbally inspired.

(4) That it furnishes the means for the establishment and correction of the text.

Thus the fact that a scheme of sevens is connected with the division of the 84 vocabulary words *between words used only in this passage and those used elsewhere in the Gospel proves it as a part of the Gospel of John*. And the fact that by a division of sevens a distinction is marked between words used *after* this passage, and those before, *fixes the exact place of this passage*. The manuscripts that insert it in the Gospel of Luke are thus demonstrated to be wrong here.

By similar methods every textual uncertainty can now be solved; even to punctuation and interpretation.

Youngstown, New York.

An Appeal for Lepers

THE lepers of the world are sending out an S O S call, and theirs is a distress greater than that known by any other human beings. Many are applying in vain for admission to our overcrowded hospitals. Still others are being turned out of the hospitals because of lack of funds. The American Mission to Lepers, 156 Fifth Avenue, New York, in helping these sufferers at 150 Leper Hospitals in 40 countries, will be seriously handicapped in its work during these times when many people cannot make their usual contributions, unless those who can give come to the rescue, and also help enlist the aid of other volunteer life savers. People are invariably interested and sympathetic when they understand that need.